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THAT GREAT CITY.

IN its literal story, the Bible pictures to us the primitive life of mankind as life in a beautiful garden, where two dwelt together in the extreme of simplicity. They ate of the fruit of the trees which Jehovah God had planted, in the midst of which was the Tree of Life. They had no need of clothing; and nothing is said of shelter beyond the shade of the trees; and Jehovah God talked with them there.

In contrast with the childlike simplicity of this beginning, the last chapters of the Bible describe the state of the Race in its perfect maturity. For its home then there is prepared a magnificent city, with dimensions of 12000 furlongs, or 1500 miles; with walls of precious stones, and gates of pearl, and streets of pure gold. It is watered by a river of living water proceeding out from the throne of God and of the Lamb; and it is supplied with food from the varied fruits of the same Tree of Life that grew in the midst of the garden of Eden.

The change of state and of character between childhood and full manhood, illustrates in many points this change from the Garden of Eden to the Holy City.

Children care little for extensive association with others. They are happy in the quiet even of the remotest country homes. They make friends of the flowers, the animals, the brooks, the skies, and even the rocks and the stones, enjoying their life, caring little for more than a few human companions, or for other than these natural means of pleasure.

And so did primitive people live, in small families, or family communities, upon the natural productions of the earth, making friends of their flocks and herds, and of every living thing; with keen enjoyment in life, and a vivid sense of the kind of life displayed, not only in every thing that grows, but also in the sun, the moon, and the stars, and in every change in Nature. And, knowing that the life of all things was from God, God talked with them from among all the trees of their beautiful home.

But in the maturer development of individuals, the youth who have hitherto felt no discontent with the companionship of Nature, begin to be restless, to desire to know about the lives and enjoyments of other people; they seek varied relations with people; they enjoy great crowds, and love the organized work and play of masses of men in large cities.

There is in the maturer life of the Race a similar tendency to forsake the solitary pleasures of pastoral and agricultural life, and to pursue occupations, such as those of trade and manufacture, that bring them more varied association with other people. In our day especially, a marked characteristic is the development of great cities on a scale unlike anything that ever was approached before. At the same time there is a similar development of manufacturing machinery, by means of which masses of laborers are combined and organized, and the products of manufacture are multiplied in quantities sufficient for all; there is also an immense increase of the desire for communication and of the means of communication all over the earth, both for the pleasure of travelling, and seeing and learning new things, and for the gathering and distributing of the products of varied industry.

And, once more; —in the developing years of life men pass from one state to another, from infancy to childhood, from childhood to youth, from youth to manhood, through quite distinct states, which, as soon as they are passed, are laid away out of sight, and seem as if they had never been. Childhood's love of knowing, gathers knowledge in the same way, one thing after another, which as soon as gathered is laid up as it were in a separate chamber by itself.

The maturer mind is interested in the principles which underlie the knowledge, which explain its facts, group them, and arrange them in a kind of organic whole. And, as the regenerating life goes on, together with the development of the natural reason, and the capacity of doing the work of the world, and enjoying the world, the gentler, more docile and contented states of childhood come back, even to a rational acknowledgment of dependence as complete as that of infancy. In the full man the states of childhood and the states of reason and strength, all are present and active; all unite to make the man.

And, quite parallel with all this are the changing states of the Race. In its childhood it gathered the evident facts of Nature and Humanity, and of Revelation also; but the comprehension of the laws and principles of arrangement of these facts, is the faculty of its present rational state. Materials were collected in earlier days, but the organizing them into sciences belongs to the present time.

The people also who represented the several states of development of the Race, attained their growth, and withdrew from the active life of the times, and, like the hidden remains of childhood, lay stored away in the depths of Asia and Africa, hardly aware of the existence of one another or of other elements of mankind; yet all capable of entering into useful relations with others, and of combining into an organized Humanity. Nations, as we understand them, are of recent growth. Tribes there have always been, and conquerors and combiners of tribes; but hardly nations, in which the people unite and mingle in a common general life. The Race-feeling is strong now in Europe in forming such nations; and there is a beginning of a feeling for the Humanity which includes the Races, which will yet learn to combine the nations, and, dispensing with wars and arbitrary personal governments, will learn to treat all fairly, to give all their best development, and to make them serviceable to one another.

It is not to be wondered at if much hardship attends the present stage of development of the Race. The interest in Humanity is here, and the mental capacity for understanding

and developing the relations of Humanity; but the greed of gain and the greed for prominence and power are still the strongest motives of action, and the first to seize upon the new powers for their own advantage. It is not surprising, therefore, that wars threaten on a scale immensely larger than ever before; that misery and poverty and vice, and useless wealth, accumulate in unheard-of masses; and that conflicts of combined interests occur on every side. Every state of human life has evils peculiar to itself; and these and such as these are inevitable in the first development of the power of combination. The remedy is not to be found in a return to the simple elements of primitive life. There will be no return. Men have grown from childhood to manhood; and they will not again be content with the simple pleasures and the quiet isolation that content children. They have learned that a life is worth more in combination with other lives than retired by itself; that one is more of a man, with more capacity for human enjoyment, for being a part of a community, for sharing in the hopes and plans of a great nation, for having a share in some useful work that interests and benefits humanity, and for receiving in return the benefit of the labors of mankind; and that it is a poor and meagre life that one can live alone, doing everything for himself, neither caring for others nor cared for by them. And having learned this, they will not give it up; but they will learn the principles and conditions that regulate the association and mutual usefulness of men, and will find relief from the evils of association by the application of the truth.

If selfishness can use the new power of combining men to produce wars and strifes for the accomplishment of its own ends, still better suited is this power to work out the ends of unselfishness. Unselfishness cannot isolate men again, and give each the varied occupations of solitary individuals; but it can give them an interest not only in the profits, but in the use and the excellence, of their combined work. It can give them a general knowledge both of the workers with whose labors their own are combined, and of the consumers who are benefited by their work; it can give to their labor the human interest of combining with hundreds to do a service to millions.

Unselfishness cannot, and would not if it could, make all rich; but it can give to every one the necessaries, and a sufficiency of the comforts, of life. It can, by association public and private, provide for every one the same care in sickness as if he were rich; the same luxuries of sweet air and water and sunshine; the same opportunities to enjoy books and pictures and flowers and music; the same teaching of heaven and the God of heaven; the same brotherly help and support in living the life that leads to heaven. Unselfishness can do this! Yes! but where is the unselfishness? Where is the power and the will, human and Divine, that can enter into the combinations of men, large and small, root out the grasping and selfish greed which now is driving all, high and low alike, and infuse instead a modest love of serving, which will love the use of every employment, however humble, and will care for higher station only for its opportunities to combine and to serve the larger number?

In the account of the preparation for the descent of the Holy City, we read of wars and earthquakes and great commotions, and then of great voices heard from heaven, saying, "The kingdoms of this world are become our Lord's and His Christ's; and He shall reign forever and ever." And, truly, in Him we do find the needful power of unselfishness, a power that exposes and subdues the evil of every heart; that in the gentlest humility lays its healing hand upon the vilest and the lowliest; that comprehends in its thoughtful teaching and in its providing of heavenly states, the men of all nations and of all generations. In Him, and in Him alone, we see just the spirit needed to infill the organizing masses of Humanity, to care for the least and the greatest alike; to form them into a Church of God, an image of heaven upon the earth; and to fit them for an eternal life in heaven hereafter.

In the Garden of Eden Jehovah God talked with men; but His Presence and teaching did not prevent them from wandering away from their innocent home, and trying the allurements of every evil. In the Golden City there is the throne of God and of the Lamb, and the Lamb is the light of it. There is not only the presence of the Divine Spirit of Life

within, but there is the Presence of the same Divine Spirit in the perfect Humanity of the Lord, entering into and undoing every human perversity, exposing every evil, and placing side by side with it the perfect human good. In Him all nations will find their ideals of Humanity; from Him each in its own way will receive the means of regeneration and perfect development; and the Humanity whose parts are regenerated by Him and filled with His life, will be one as He is one. The Holy City in which He will rule, is the system of heavenly truth which teaches the relation of every individual to the whole, and of the whole to each, and of all to the Lord, descending from God out of heaven, and embodied in organized Mankind. Before it was possible for Mankind to be organized it was not possible for the principles of heavenly organization to be understood or applied; but now they are revealed from heaven, and can be both rationally received, and applied to the organization of Mankind as a city in which God can dwell with men. The golden streets of that holy city are the ways in which the Lord will teach them to walk, and in which He will walk with them. Its river of water of Life is the unfailing truth of good life which He will give them. The Tree of Life on either side of the river in the midst of the streets of it, is the abundant usefulness of every sort, varied and comprehensive as the relations of Mankind, which the Lord provides for those who receive and enjoy His love of serving.

The children of the Holy City will be trained to love not themselves and their own merely, but the Lord and the neighbor, and to do even humble duties as a service to the Lord and to mankind. And He from Whose Infinite Love they live, will provide for them eternal expansion of sympathy, and enlargement of interest in life, by making them a part of the Heaven which He gathers from all the earths through all generations. There is no limit to His Love and His providing Wisdom. The more there are that receive Him, the more perfectly will He be revealed and interpreted; and the more will He be loved, Whose Love makes every one a part of so great a whole, and a partaker in the good of the whole.

Newtonville, Mass. JOHN WORCESTER.

THE FUNDAMENTALS OF CAPITAL AND LABOR.*

ONE'S approach to the question of capital and labor is through a maze of ignorance, false theories, and mischievous teachings. As one threads his way through the labyrinth, he finds himself confronted, at every turn, by misconceptions, misconstructions, and misapplications.

It is the duty of the hour to close all by-ways of doubtful ending, and open wide the gates which lead to the straight avenues of truth and equity. The underlying cause of the world's discontent is the feeling that work is a degradation and a curse, and that man is blessed in ratio to his immunity from toil. Man never conceived a greater error, or one more fatal to his welfare.

Although the greater proportion of men and women labor, it is done under protest, because the feeling that it is a degradation is one of both sentiment and belief.

It is a fair presumption that this common estimate of manual labor is mainly due to the ordinary interpretation of the punishment of Adam. A literal view has been given to the account of man's fall, instead of a spiritual one, which was intended.

The Bible is a spiritual book, written for spiritual ends, for the spiritual regeneration of man, and to teach mankind how to govern the every-day affairs of life from spiritual motives. The literal interpretation has led mankind into the grave error that but for the sin of Adam they would be living upon the earth in some condition of blissful idleness. But this could not, by any possibility, have been so. The very construction of the earth, from its mineral base to its surface soil, pregnant with life, proclaims labor to be the normal condition of man.

Nature presents her wealth to man, in crude forms, for development by labor, and the advancement of the world runs parallel with the amount of work bestowed upon it.

* Read before the General Convention of the New Church, June 9, 1887.

Man's physical form is a magazine of working implements moved by the forces of his dual nature; and his soul would rejoice in activity but for his degeneration and the misconception of his mission.

Man must round out his life by useful, honest labor to be such a man as his Creator intended him to be. God creates no idlers. If any one of His creatures becomes so, it is by a perversion of his nature and a misuse of his capacities. The world must understand that labor is the normal condition of mankind, before the first step in the solution of the economic problem can be taken. The belief that freedom from labor would be a blessing is one of a large class of apparent truths which go to mislead mankind. The world has to contend against many apparent truths, which are so specious and deceptive that real truths are, for a time, quite obscured.

Apparent truths are from appearances; real truths are the outward expressions of inherent laws. That the sun moves and the earth stands still is an apparent truth; the real truth is the very reverse of these movements. This ever-present illusion goes to typify a large class of errors which are being thrust upon the world as political economy.

We are told "that the rich are growing richer and the poor are growing poorer." There is a mixture of truth and falsity in this oft-repeated assertion. It is a very plausible way of stating an apparent truth. The real truth is that the world's progress and civilization carry with them greater valuation of all kinds of property, and consequently greater wealth to individuals, classes, and communities. The world is gradually being lifted to a higher plane of life, and all classes are participants in the general welfare.

We are told that a uniform distribution of the world's wealth would be beneficial to mankind. This is another apparent truth. The real truth is that if such a universal distribution were possible, and should be made, it would put a stop to the activities and enterprises of the world depending upon capital, and labor would be turned from its usual channels without any compensating field of work and usefulness.

Capital, so distributed, would be powerless in its new and limited relations.

We are told that concentration of wealth is a political and economic crime, and hurtful to the general interests of mankind. This is another apparent truth. The real truth is that wealth is to communities and nations what blood is to the human system,— necessary and healthful. Every part should have its proper share; but the head requires more than the feet; brain requires more nourishment than hands. There should, however, be a broad distinction made between active and passive wealth. The first goes to make up the working capital of the world, and is beneficial to mankind. It is the healthy circulating blood of civilization and advancement. The second is dormant,— laid away in various forms for selfish accretion and accumulation, and relies upon the work of others for its future value. This kind of wealth becomes diseased by disuse, and is an injury to the body politic.

The world speaks of capital and labor synonymously with ease and toil. This common sentiment is unwarranted; it is an apparent truth. The real truth is that work is a universal condition differing only in kind. Manual labor works ten hours a day, and obtains for it wages without risk or anxiety. Mental labor is constant and exhaustive. Capital assumes all the risks of its adventures, and has to work regardless of hours. Its work is not confined to office, store, or factory. It is ever watchful and anxious. Not only has capital to provide for the wages of its subordinates, but it has to contend for its own life and safety. Capital affords a practical illustration of the "survival of the fittest." The weakest has to go to the wall.

It may sound unsympathetic and hard, but the fact is that not only capital and labor, but humanity, from the humblest individual to the most exalted of governments, get, in the long run, just what they deserve.

It is an apparent and sensuous truth that the world is governed by chance and circumstances. The real truth is that the world is governed by positive laws, and, in the breaking of any law, there is a penalty attached which cannot be

averted. The penalty must be suffered whether the law be broken by design or through ignorance. If one breaks a physical law, sickness and possibly death will be the result. If a spiritual law is broken, there is less of heaven and more of hell in the sinner than there was before. If one builds a house regardless of mechanical laws, the structure will fall to the ground. If a bank is run contrary to the laws of finance, ruin to the institution is inevitable. If a mercantile or manufacturing business is carried on regardless of commercial law, failure will be the result. If a government is administered in ignorance of the laws of political economy, its people will suffer. If selfishness rules and equity is disregarded in the relations between capital and labor, discontent, suspicion, enmity, and retaliation will follow.

The most discouraging feature of the present agitation in the economic world is its superficial and mischievous character. The tone of the arguments sent forth from the labor platform is antagonistic and revolutionary without sufficient cause. The teachings of the self-styled political economists are based upon wilfulness and ignorance, and are misleading and hurtful to the very class they propose to help.

Labor organizations and workingmen's strikes are the result of lessons taught by those whose judgment is, unfortunately, very immature.

The mechanic protects himself against his employer, the working man against the contractor, the laborer against his boss. The artizan asserts his right to resist the supposed tyranny of his master. In asserting their rights, they too often infringe upon the prerogatives and freedom of others, and become more tyrannical than their accused oppressors.

Capital rules from intelligence; labor asserts from ignorance. Capital represses; labor aspires. Capital holds labor in contempt; labor regards capital with apprehension and suspicion. Capital places too high an estimate on its importance; labor has a false idea of its power. Capital and labor are antagonistic from a misunderstanding of each other's relative and respective conditions and position. They continue

their antagonisms from obstinacy and a disinclination to study the welfare of each other's interest.

Capital and labor assume prerogatives, in the economy of life, to which they have no right, and, in consequence, the world has to contend against all manner of economic crime. Let them proclaim equity as their watchword, and conflict will cease. Capital and labor are in abnormal relationship. In their normal condition, they hold the same relation to each other as cause and effect. They are the brain and the muscle, the head and the hands, of the world's economy; the understanding and the will of the world's rational force.

Providence creates wealth, improvidence begets poverty; hence wealth is provident, poverty is improvident. We need seek no further for the secret of success and failure.

The whole world of industry is working towards utilization of former wastes, and is reducing the cost of production to its minimum. Both wealth and poverty share in this benefit. Capital is apparently benefited the most because wealth is concentrated into fewer hands and its evidence is more easily seen. The wealth of labor goes into all the high-ways and by-ways of the people and is hidden from view. It can be ascertained, however, by studying the statistics of savings banks; and can be traced in the outflow from the full treasuries of labor organizations. There is such an element in the economic world as capitalistic labor. If labor has mounted itself on stilts and is stalking over the land, so capital has pulled on the "seven leagued boots" of fable and is striding over the earth. Both are doing monstrous things and injuring each other in their efforts. Each considers it could move the world, if it could have the possession of the other for a fulcrum. This is as true in theory, and as impracticable, as the proposition of Archimedes.

The movements of capital and labor run parallel, so far as they pursue their respective legitimate lines. They run counter to each other in their antagonisms. In the first instance their joint effect is beneficial, in the second their efforts are injurious. The conditions of capital and labor are constantly interchangeable. Capital over-estimates its power and

permanency, overreaches in its ambitions, and becomes dissipated and distributed by extravagance, and by death and subsequent divisions. That which was a fountain becomes a thousand rivulets for the nourishment of frugal, industrious, keen-sighted, active-brained labor.

The possibilities of labor today are as numerous and great as the day that raised John Roach from his early working condition, to be the leading ship builder of his adopted country. The same combination of honesty, ability, energy, and frugality will always win a corresponding prominence. All honor to the men who have raised themselves from the ranks of labor and taught the world, by their example, lessons of usefulness, probity, and honor. The world is under lasting obligations to the men of capacity and wealth, who have opened up great enterprises, created new industries, and given employment to well-paid labor. Honor is also due to the men of labor, with limited capacities, who do their work faithfully and contentedly, with cheerfulness. What grander sight can be witnessed than men going to their several and respective occupations with a sense of their usefulness and with a desire to do right. What more ignoble sight than to see men shirk their duty and to fritter away their time properly belonging to the advancement of the world. Work is honorable; and a man becomes more and more a man by doing it conscientiously, bravely, and honestly.

The leaders of labor organizations are incurring tremendous responsibilities by putting themselves at the head of a movement vital to the conservation of governments, the peace of society, the safety of capital, and the welfare of the very men they propose to benefit. They have it in their power to elevate or degrade labor. They should first learn the truths of political economy and the higher law which should govern man, and then teach them to those they assume to guide. Instead of arousing the lower natures of working men, they should appeal to their higher natures, and make them understand that labor is essential to the progress of the world; but can only accomplish its mission in the degree that it runs parallel with law and order.

All teaching which tends toward a dead-levelism of humanity is pernicious. The new idea of a commonalty of land is a chimera. Labor organizations must take on the true order of life to be of service to the individual. The world is an aggregate man, the members of which, ignorant of their respective duties and proper spheres of usefulness, war with each other, and are in the constant effort of defending their assumed rights. The world, at present, is man disunited, discontented, and perverted; hence the need of regeneration. Heaven is the "Grand Man," working in perfect harmony.

As the physical world is composed of land and water, so the economic world is made up of capital and labor; and so far as one can judge, in about the same relative proportions and reciprocal relations. It may be thought, such a comparison is of no practical value, a mere trick of the fancy. Suppose this comparison is looked into further, for the purpose of ascertaining whether it be justified. If there is no other connection between the physical and economic worlds than what is made by man, is it not singular that the former should present to the world its wealth, in such condition, that it requires man's labor for its development; first in simple, then in more complex forms, as capital is produced in ever increasing quantities?

The laws governing production and values are so patent that they can be easily ascertained, if viewed from the centre, instead of from the circumference of life. The difficulty with the world today is the failure of mankind to understand and acknowledge the intimate connection between spirit and matter. They regard spiritual affairs with a kind of superstitious isolation, a condition of the future instead of a fact in everyday life. Land and water, capital and labor, are of a series of duads one meets with constantly. In fact the duads and triads of life are as universal as creation and as enduring as eternity.

We may mention, with all reverence, the love and wisdom of God; and with all thankfulness, man's reception of goodness and truth. There are the Infinite and the finite. Heaven and earth. Man's material existence and his spiritual future.

On earth are man and woman. "Male and female created He them." In man we find soul and body; and his body is made up of pairs. In nature we find the centripetal and centrifugal forces, the two poles of the magnet, and the positive and negative currents of electricity. These dual conditions are innumerable; their existences and conditions are not the result of chance, they are fundamental laws. They are no longer mysteries, for there are dual conditions in every plane of life, and as a consequence a trinity in everything, from the attributes of God to substance, form, and use, in the least things of His creation.

Man has a will and an understanding, which are put to work upon the two grand divisions of the earth, land and water, by which are produced capital from labor and labor by capital. Not even the least of things are produced in this world except from dual conditions. A marriage must take place in every action of man to produce anything. His affection and rationality must join in the work before the product of his hands can bear fruit. Land and water were created for the subsistence of mankind, capital and labor for their advancement. They are joined in holy wedlock by eternal laws. "What God has joined together man cannot put asunder." A bill of divorcement is an impossibility, because the union is grounded in the fundamental law of goodness and truth.

This unique pair, capital and labor, are in a condition of unrest, and their offspring are in a condition of rebellion. One of their most robust and aggressive children is the "eight-hour movement." The present agitation for a working day of eight hours is a confirmation of the common feeling that labor is a hardship and should only be done from necessity, that a day's work can be forced and legislated into less and less hours, as the demand is acceded to, and that the reduction can be made uniform in all branches of industry. For the past few years working men have been educated up to this idea, till it has become a part of their unwritten law. The government did much toward propagating this error, by declaring eight hours the limit of its day's work. Labor organizations have endeavored to force the same regulation upon

all branches of industry, from a sense of power rather than from a sense of right.

Although Christendom accepts the command of six day's labor in the week, and custom has decreed ten hours of labor for the day, it may properly be asked whether the latter is to be as fixed and arbitrary as the former, and whether there are not changes going on in the industries of the world which will naturally lessen the hours of work. Both of these questions can be answered in favor of the working world. There are natural causes at work which will bring about this desired result. In the crude, natural products of the earth,—wood, coal, and oil; in the higher products,—gas, steam, and electricity; and in the product of man in the perfection of machinery, may be found the factors in the settlement of this question. But the trouble with the present movement is that labor organizations are too impatient, to let the shortened time come to them naturally. The effort now being made is practically a failure, not because capital is averse to granting the request of labor, but because the industries of the world are not yet adjusted to the radical change. When the time comes, capital will be as much disinclined and as powerless to resist the movement as labor is helpless to force it prematurely.

The experience of reducing the hours of work from twelve to ten should convince the working world that another abatement of two hours will be no light matter, but rather a greater strain upon the world of industry; and will, consequently, be more difficult of accomplishment. It can only be brought about after a long period of preparation and adjustment. Pending the movement, labor must be reasonable and patient.

There are other reasons why such a change, at the present time, would be injurious to the world at large, but especially so to the working classes themselves, out of all proportion to the increased hours of leisure they would obtain. When the time arrives, a just discrimination of hours must be made for different branches of industries, and wages paid accordingly. Man must be educated up to the capacity for making the most rational use of his newly-acquired leisure, and he must be taught that work is a use, and that recreation is a blessing.

Another child of the unhappy pair is "labor societies." They are organized under the impression that there is a systematic endeavor and inclination, on the part of legislation, in favor of capital, and of capital to oppress labor. It is considered necessary by labor to organize for the purpose of resistance, and to enforce working men's demands.

It may be justly questioned whether capital ever systematically degraded or oppressed labor, or that any government was ever guilty of deliberately legislating against the interests of the working classes (except, perhaps, in the case of England against the early industries of Ireland). Governments have, no doubt, injured labor, as they have capital, by ignorant legislation, and capital may have selfishly under estimated labor; but, in all such cases, the remedy has followed closely after the economic crime. The world, in its entirety, is too magnanimous to tolerate such meanness for any length of time.

A collateral issue of these organizations is the formation of distinct political labor parties. It is difficult to see the benefit of such a movement, even to the working classes themselves. On the contrary, such action will breed resistance and antagonisms, inimical to the peace of communities and the welfare of governments.

There is no need of a third party to protect the rights of labor, for there is no desire to infringe upon them. The older political parties are quite sufficient to protect labor, if necessary; and they are always quite ready to do so for the purpose of gaining strength.

Legislation requires the highest order of intelligence in this progressive age. This is not obtainable except from education, discipline, and experience. Sometimes a high order of natural ability, without early advantages, has done more for legislation and for communities than the usual qualifications for a legislator; but such cases are very rare.

The right of men to organize is incontestable, and is beneficent so long as it is done in the spirit of mutual help and justice; but, when prostituted to selfishness and intolerance, it becomes a deformity on the body politic. It is not singu-

lar that labor organizations should, in their eagerness to succeed, disregard the plainest precepts of equity. With all their protestations of loyalty, the true interpretation of their action is power, — power to place the working men at the head. This is subversive of true order. In their organizations, working men accept arbitrary regulations, which, coming from any other source, would be resisted with rebellion and revolution. They deny to working men opposed to them the very freedom they themselves enjoy. To work when one pleases, as one prefers, and for what wages he can obtain, is the indisputable right of every man.

The labor movement, in its aggressiveness, assumes a position in the world's economy which practically ignores the true order of life. God has given man moral and intellectual freedom as an inherent sacred right. It is never disturbed. This right carries with it political and personal freedom. Societies, associations, communities, and governments, from the most simple to the most complex, take on the form of man as soon as the work of organization commences. It is as natural a process as crystallization. It is a fundamental law. There must be something corresponding to the blood to give it life, a head to give it intelligent authority and rationality, hands to give it power, feet to give motion, and so on through all the details of its organization.

Arbitration, coöperation, and participation are children, by adoption, of capital and labor. Arbitration is a sensible way of settling differences. Mercantile and manufacturing firms and corporations may have honest differences of opinion, touching transactions, which can be better determined by this mode of settlement than by a legal process. But in such cases it is a settlement, upon the same plane of business, between equals. This can hardly be predicated of differences between capital and labor. They are on different planes of connection and association. Capital pays labor so much money for so much time, and expects to receive, in return, so much work. If the employer is dissatisfied with the returns of the labor, he discharges the workman. If the workman is dissatisfied with the wages or the time, he is at liberty to

leave the place. There is nothing to arbitrate about. The workman has no right to question the discharge or to prevent another taking his place, and the employer has no right to question the workman for leaving. There need be no ill-feeling, for both employer and employed have acted in freedom. But when capital enters into an agreement with skilled labor, relative to the particulars of the business engaged in, their relations are changed to one of mutual interests. In such a case, should differences arise, arbitration is a proper way to settle the trouble. Arbitration is a happy medium for determining the relative rights of capital and labor, when the former concedes equality of interests to the latter, by admission to closer relations than ordinary wages.

Coöperation implies a common interest in certain enterprises. If entered into by capital and labor for their mutual benefit, it should be done after a thorough understanding of each other's duties and responsibilities. The success of such undertakings has been exceptional, for the reason that they have been entered into by the labor element with a false idea of equality, a disregard of authority, and a blind belief in the certainty of returns. The risks of business is a new phase in labor life.

If coöperation is entered into by labor element only, the coworkers should understand they are entering into competition with older capital. The odds are against them. They are handicapped by experience and a knowledge of trade. The kind feelings and sympathies of the community they may happen to be located in will not help them one cent's worth in the stern realities of business. Such movements have been successful only when they have been fortunate enough to have had masterful management, and the head has had the respect of his associates, with ample authority. This confirms the theory that all organizations must take on certain forms of order to be successful, and that form must be perfect from head to foot.

Participation of profits is a kindred plan to coöperation, and much the better and safer recourse for labor. It is a complicated system, and requires careful adjustment of all the

necessary parts to avoid friction. In such a plan, labor must again accept the authority of capital in order to obtain the greater benefits.

This system offers a better prospect for the elevation of labor than any other, and it is to the interests of large enterprises, involving series of skilled workmen, to adopt the plan whenever it can be made practicable. The prime factors in the success of this plan are sufficient and well-secured capital and competent, permanent labor.

The positive success of either coöperation or participation can be ascertained only after a series of years, so as to include all possible business vicissitudes.

The distinctive error of capital is the assumption that wealth is altogether the result of self-derived intelligence and a combination of fortuitous circumstances, natural shrewdness, and business aptitude, and that it is not amenable to any higher tribunal than itself. Man fails to recognize and refuses to acknowledge that he is an instrument in the hands of Divine Providence for the furtherance of the world's welfare; that he is chosen by reason of some peculiar talent — possibly from favorable circumstances — to be the custodian and almoner of riches, for the sake of his fellow-men; that he is to act simply as a trustee.

The secret of success or failure in the multifarious business duties of this life is the ability and purpose to carry out one's mission faithfully and in harmony with its governing laws. Failure may result from ignorance or from neglect; it certainly will be the result if all the requirements necessary to success are not complied with.

The vagaries and eccentricities of capital are so numerous that it would be futile to follow its freaks. Capital is pushed into such extraordinary channels and combinations that its tracings are defied. Capital is extremely sensitive, and is ever alert to danger and attack, although it courts both by its aggressiveness. It has not only the conflicting elements of boldness and timidity, but the reproachful trait of doing its work regardless of the consequences to other interests. Unfortunately for the peace of mankind, the business of capital

is so arbitrary that it cannot stop to balance results to others. The economic world is becoming one of such volume and magnitude that capital has to do its bidding with all the intensity of power. The question of the age is, not how and where shall we get capital, but how can we keep it within bounds; how and where can we draw its lines and define its limits. The words "small" and "large" are comparative terms applied to capital, and are constantly interchangeable. What was a large business of yesterday is a small business of to-day. What is a large business of today may be a small business of tomorrow. The business of fifty years ago, with its hundreds, had as much right to cry out against the encroachments of thousands as the thousands of subsequent years have against the millions of the future. So where can the limit be drawn?

This difficult question has an apparent solution in legislation, but this reliance will be disappointing. Instead of the world trying to draw lines and limits to enterprise by legislation, it would be more sensible to say, "Let us stop just where we are, and live on what we have gathered, till the end comes." Of course this latter proposition is impossible, but no more so than the former, for reliance on legislation to perfect business relations will ever be disappointing and vexatious. The duty of government is to legislate for the common benefit of its people; it cannot touch business relations without injury to some and giving undue advantage to others.

For ages the world has been going through the process of preparation for mankind. The process is apparently gaining strength by continuous and sustained movement. There will be no cessation till the material and economic worlds are brought into harmony by a normal adjustment. The question may be asked, But what is the world to do in the meantime,—go on and suffer all the inequalities of the present? Yes; so long as the world goes on in its present course of selfishness, ignorance, and obstinacy. Capital may plot and accumulate; labor may dig and complain; political economists may offer their panaceas for the ills of the economic world; governments may legislate and pile economic statutes

mountain high, but there will be no substantial aid to either capital or labor till they stop infringing upon the rights of each other.

There is but one solution to the present question of capital and labor, and that must come from their spiritual side. This may appear to be a very simple remedy; but it seems to be a difficult one for the world to understand, and a hard one to accept and put into practice. While capital is working for accumulation and labor for amelioration, the Heavenly Father, in the mystery of His overruling Providence, is accomodating the work of both to the needs of each other in ways they have to accept, but are loath to acknowledge. Capital and labor must understand they cannot inflict the least injury to each other without incurring the penalty of breaking a law equally binding upon both,—the fundamental law of equity. The penalty will always be a diseased political and economic body.

The world should understand there are certain fundamental laws which must be observed to insure harmony, advancement, and success.

First. The form shadowed forth in the form of man himself, from the crown of his head to the soles of his feet. All parts must be represented in an organized form of society, even from the family to the greatest of governments.

Second. The law of man's freedom must infill all forms of society to be in harmony with the spiritual and intellectual freedom given man by the Lord. That freedom is the most perfect that lies the nearest to law and order.

What the world needs today, so as to bring all classes into true order and relations, and all interests to a proper adjustment, are education, discipline, patience, and charity. Education for the purpose of obtaining a correct knowledge of all the relations between capital and labor; discipline to teach submission to law; patience in waiting for the economic regeneration of the world; and charity for each other—man for man, class for class—pending the adjustment of conflicting interests. We must be patient and we must endure till order reigns, which it surely will.

There never was a time in the history of the world when the heart-beat of the masses was so listened to, and the will of the people so respected, as at present. This cannot continue long without a gradual and universal advancement. The Lord is doing for humanity and for the individual all that the individual and humanity will allow Him to do.

Detroit, Mich. C. H. MEDAY.

BIBLE STORIES AND LITTLE CHILDREN.*

PERHAPS there is no more touching incident in the Gospel narrative than the Lord's blessing little children. "Then were brought unto Him little children, that He should put His hands on them, and pray; and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the Kingdom of heaven. And He laid His hands on them, and departed thence."—MATT. xix. 15–17, MARK x. 13–16, LUKE xviii. 15–17.

The story is touching not merely on account of the Divine condescension it exhibits toward little children, but also for its recognition of their innocence and purity. The superiority of mother love in comparison with mere discipleship as an interpreter of the Divine Love, strikes a sympathetic and responsive chord in our hearts. The recognition of the Lord in this passage, not merely as the healer of diseases and the conqueror of sin, but as the patron of innocence; as not only withholding men from evil, but leading them to good; as bringing down heaven as well as removing hell, is also a precious legacy to our souls. To those who understand by children not merely children, but the germs of heavenly life stored up in our minds in infancy and childhood, and who believe that this single act of the Master is only a picture of what He is doing and will always do for every struggling soul that will come to Him for support,—who know that He is always seeking what is pure and childlike in our nature, and laying His hands upon it,—it is as a fountain of water in a

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dry and thirsty land. In this view of the subject how beautiful is the poet's version of the incident: —

"'The Master has come over Jordan,'
Said Hannah the mother one day;
'He is healing the people who throng Him,
With a touch of His finger, they say.

"'And now I shall carry the children,
Little Rachel and Samuel and John,
I shall carry the baby, Esther,
For the Lord to look upon.'

"The father looked at her kindly,
But he shook his head and smiled.
'Now who but a doting mother
Would think of a thing so wild.

"'If the children were tortured by demons,
Or dying of fever, 'twere well;
Or had they the taint of the leper,
Like many in Israel.'

"'Nay, do not hinder me, Nathan,
I feel such a burden of care,
If I carry it to the Master,
Perhaps I shall leave it there.

"'If He lay His hand on the children,
My heart will be lighter, I know,
For a blessing forever and ever
Will follow them as they go.'

"So over the hills of Judah,
Along by the vine-rows green,
With Esther asleep on her bosom,
And Rachel her brothers between,

"'Mid the people who hung on His teaching,
Or waited His touch or His word,
Through rows of proud Pharisees listening,
She pressed to the feet of the Lord.

"'Now, why shouldst thou hinder the Master,'
Said Peter, 'with children like these?
Seest not how, from morning to evening,
He teacheth and healeth disease?'

"Then Christ said, 'Forbid not the children,
Permit them to come unto me,'
And He took in His arms little Esther,
And Rachel He set on His knee;

"And the heavy heart of the mother
Was lifted all earth-care above
As He laid His hands on the brothers,
And blest them in tenderest love,

"As He said of the babes in His bosom,
'Of such is the kingdom of heaven,'
And strength for all duty and trial
That hour to her spirit was given."

Perhaps, as a companion piece to this, there is no single revelation in the writings of the New Church that so wins our consent as the statement that the historical parts of the Word were written in order that children might be initiated thereby into the reading of the Word.—A. C., 6333. The Word is the way of life. It is the open sesame of heaven. It is the only ladder by which the infinite distance between the Lord and men is spanned. By means of it the Lord is present with man. By means of it He imparts to man rationality and intelligence. By means of it all things in the human mind are reduced to order and held in connection. By means of it He fights for man in temptation. Without it men would know nothing of the Lord, nothing of regeneration and salvation, nothing of the other world and the life after death. Without it no man could be saved. It is the Divine medium by means of which the Lord reaches down to men, takes them by the hand, guides them in the midst of dangers they know not of, forms them into His own image and likeness, and prepares them for a heavenly life. It is the medium by which men reach up to God, and take hold, however unconsciously, of the eternal verities of the other life. Without it, or without the knowledge derived from it and the Divine influence exerted through it, man would be wholly natural, and like the beasts that perish.

This is as true of little children as of grown men. They need the Word as much as their elders, and without it, it is not too much to say, they could not be endowed with any true rationality, nor be prepared to live even a good, natural life in the world. Their minds are formed by it, as the trees and plants by the light of the sun. It is as true of all children as it was of the Christ-child, that they must go down

into Egypt, or fall into the hands of Herod or the dominion of pure naturalism. "Out of Egypt have I called My Son" is as prophetic of all men as it was of the Son of Man.

But, that the Word may serve this purpose, it must be read, and in some measure understood. It is not necessary that it should be fully comprehended, for that is impossible, and in the case of children not to be expected. In their case it is not necessary even that its moral lessons should be distinctly recognized, for they are not old enough to reason about moral obligations or ethical principles. In the beginning at least, as a preparation for what is to come after, and as a means of present life, it is only requisite that the literal statements should be treasured up in their minds, even though it be as so many loose and undigested facts in the memory. In infancy, all knowledge is external and natural. But in order to have any saving power, either then or afterwards, it must contain spiritual and Divine things within it. It must be Infinite and Divine truth; and Divine truth not only accommodated to finite comprehension, but adapted to attract the attention and fix the interest of the childish mind. For this reason the Lord has revealed Himself, not merely in the lofty strains that swept the harp of David, not merely in the majestic but obscure imagery that fell from the lips of the prophets, not merely in the minute details of the Mosaic rituals, nor in the plain, practical lessons of the didactic portions of the Word, but in legend and story, in miracle and parable, in the lives of prophets and kings, and in His own marvellous history when He walked the earth. All this was done for the sake of children and simple-minded men. And it was done for two reasons,—in order that by these simple narratives they might have communication with the heavens and conjunction with the Lord, and in order that such simple truths might serve as vessels to receive more interior truths from the Lord.

Here, then, is the true secret of the marvellous stories contained in the literal sense of the Holy Word. They were not so written merely to record the history of the chosen people, nor to display the wonders of the Divine power, nor to set

forth the operations of the Divine Providence. The primary purpose was to provide a medium of conjunction between the Lord and men; but inasmuch as this conjunction was to be maintained, not only with ripe adult minds, prepared by profound study and a knowledge of sound doctrine for an understanding of its more occult meaning, but with simple men, and even little children, the inmost Divine truth is expressed in stories and tales which though true in themselves, are yet more marvellous than the imagination of man ever conceived. What, for instance, can be more fascinating to the child's mind than the simple story of Joseph with his coat of many colors; what more true to nature; what more replete with the lessons of life; and yet what fairy tale was ever so wonderful as this. And so of the history of David and Solomon, of Elijah and Elisha, of Samson, of Goliath, of Abraham, Isaac, and Jacob; of the miracles and parables of the New Testament, and of the life of Him who spake as never man spake! What an attraction these Divine narratives have for little children; how much greater than the Arabian Nights or any fairy story that was ever written! How fondly they return to them! How fresh they are at each new reading! How they grow in interest and wonder! How they fill and satisfy the mind! What peace and quietude and trust they bring with them!

I have called attention to this subject on this occasion because it seems to me to teach an important and practical lesson. To my mind it indicates the primary purpose and use of the Sunday school. The idea that the Sunday school is the children's Church has been discussed and settled, and I trust forever dismissed from our minds; though its evils cannot be said to be fully eradicated so long as parents are found who prefer sending their children to the Sunday school rather than the Church, when they cannot do both. The idea that the Sunday school is instrumental to any appreciable extent in storing up remains ought to be dismissed, because probably it has less to do with them than any other instrumentality with which we are acquainted. And so the idea that the religious training of our children can be transferred from the

parent to the Sunday-school teacher, should be discarded as a temptation of the devil; because the instructions of the Sunday-school teacher must be abstract, and not concrete, and can no more take the place of paternal training than learning the commandments can take the place of doing them in daily life. It is as great an evil to overrate the use of the Sunday school as to underrate it. Perhaps its highest use is to cultivate a love for the Word, and thus for the Lord, in the child's mind. For this reason we should take advantage of the natural love of little children for its marvellous tales, and so avail ourselves of the Divine purpose for which they were written. In the beginning the more simple stories should be chosen, and they should be taught simply as stories, perhaps with little or no comment. Later on they should be illustrated by facts concerning the customs and habits, the climate and history, of the people and times of which they treat; and still later all the side-lights that science and learning can throw upon them should be made use of, in connection with such glimpses of the internal meaning as children are able to bear. And when, as the rational mind opens, the children are taught doctrine as such, the doctrine of the Sacred Scriptures should be the first one chosen, not only as a confirmation of all that has gone before, but as a foundation for what is to come after. In this way the child's heart will be constantly kept in communion with the Lord and the heavens, and at the same time vessels will be prepared in his mind capable of receiving more and more interior perceptions of truth, and so leading into more and more intimate conjunction with the Lord. And it seems to me this is the most legitimate work of the Sunday school; not only because it is a work that it can do, but one that it can do better than any other instrumentality. While the moral and religious training of children can be best carried on by parents, who deal with them as units and with authority, not in mass and under limitations, this work can be best provided for by coöperation, and with something of the stimulus of competition. "Some of the pleasantest recollections of my life," says Professor Huxley, "are connected with the voluntary study of an

ancient Bible which belonged to my grandmother. There were splendid pictures in it, to be sure; but I recollect little or nothing about them, save a portrait of the high priest in his vestments. What come vividly back in my mind are remembrances of my delight in the histories of Joseph and David, and of my keen appreciation of the chivalrous kindness of Abraham in his dealings with Lot. . . . I enumerate, as they issue, the childish impressions which come crowding out of the pigeon-holes of my brain, in which they have lain, almost undisturbed, for forty years. I prize them as an evidence that a child of five or six years old, left to his own devices, may be deeply interested in the Bible, and draw sound moral sustenance from it." If such is the effect in the case of a child "left to his own devices," what may it not be if coupled with sound, judicious, and earnest training, under the auspices of the Church, with all the helps that modern researches have thrown upon the subject, and in the light and stimulus of this New Age!

New York. S. S. SEWARD.

THERE are no songs comparable to the songs of Zion, no orations equal to those of the Prophets, and no politics like those which the Scriptures teach.—*Milton.*

I HAVE read the Bible through many times. It is a book of all others for lawyers, as well as divines, and I pity the man who cannot find in it a rich supply of thought and noble conduct.—*Daniel Webster.*

THE Hebrew Scriptures stand so happily combined together that, even out of the most diverse elements, the feeling of a whole still rises before us. They are complete enough to satisfy, fragmentary enough to excite, barbarous enough to arouse, tender enough to appease.—*Goethe.*

THE SABBATH SCHOOL AND THE CHURCH.

It is well understood in the Church that the Church is the mother of the Sabbath school, and that, in the reverse view, the Sabbath school is, so to speak, the nursery of the Church.

In the normal condition of both the mother and the offspring she provides, from the early states of infancy, all that may be conducive to health, comfort, and development. Everything is suited to the stage of continuous advancement, in such careful accommodation that the offspring is imperceptibly led from a complete and perfect care to the ultimate condition, when the offspring can himself enter upon the end of its adolescence, the state of becoming a parent himself.

If we strip the thing of its imagery, the Church provides, in the Sabbath school, a means by which the individual becomes a church.

And, if we look directly at the Sabbath school, it is an intermediate between the family circle and the Church.

The home is the first sphere of childhood. It is the place where essentially the sphere of affection reigns. From the time the little one is born, earthly love is busy to meet the heavenly in the innocence that surrounds the little life. That parental love is active, according to its measure of wisdom, until itself becomes a heavenly love and joins openly the sphere of love in heaven. But it finds less and less opportunity to do its work in a personal way, as the offspring grows and wakes up to its own consciousness.

The mother loses her babe. The babe grows into a child that begins to seek friends and companions without and away from her. Soon it seeks to judge for itself what it should do. It loves to provide for itself, and to see that it can take care of itself. In the first stages, love is immediately about the child; then it begins to become, as it were, intermittent, at length more and more distant and almost altogether mediate.

The mother does not sorrow over this state. She knows her darling is destined to become an independent man or

woman, and all she does intelligently is to help that offspring become a good man or woman by means of her own gentle and good affection. And she knows that in reality she is not giving up anything in making her love a more mediate, watching love. We hear, indeed, mothers say, often regretfully, "Oh, I have lost my baby." But in reality all they lose is the mere attachment to the person. Their own affection undergoes a process of purification from the selfish attachment to the thoughtful guardianship, and ultimately the purified love of the neighbor.

When we look at these two circles of the home represented by the mother and the child, it appears that that of the former is narrowing, although in truth it is widening in itself, in its spiritual development, from personal to impersonal love, and the latter is developing from a vacant, helpless, and empty innocence to a free, independent agent of doing the will of the Lord.

As we are speaking of the normal condition of the Church and Sabbath school, it must be borne in mind that this home relation to the child is the first and narrowest provision of the Church for the new growth within it. The Church provides, according to the capacities of the incipient member, one element to assist his development. The home is that provision of the Church, the contribution of the most simple element in which the new life may begin its unfolding.

I might say Heaven provides or, deeper still, the Lord provides this sacred means; but, in order to accommodate the subject to our own circumstances, it is said the Church provides this means; and we not only may say so, but we must say so because the mother and father are the Church in its smallest extent, in its most limited phase. The home is the most simple element which the Church offers the infant life as a means of development. The home is here spoken of because it is the beginning and model of all that follows.

With the advancement of the child's intellectual life, its entrance into the acquisition of the multifold knowledges, the Church opens her bosom wider, and provides intellectual channels through which additional food for additional needs

comes in. The Sabbath school represents the sum of all these; for, although the day school and kindred institutions occupy the largest share in time and attention, still the materials gathered are brought into the most intelligent use in the Sabbath school. The Sabbath school culls of every knowledge the best, to view it in spiritual light, that it may serve as a basis for spiritual wisdom.

There is, in this new relationship between the Church and the child, a progress similar to the one in the home. At first the teacher has to be the authority in regard to the truth taught. The truth is presented as facts which the child simply assimilates without any questioning. But soon the stage of development is reached when reason tests the truths presented, and the teacher becomes the guide of reason instead of a representative of the truth and its authority; and before we know it, the young man and maiden are masters of principles that make them free and equals with their teachers. They enter the mutual relations of friends when the relation founded upon authority ceases. It seems as if the teachers have lost their pupils; for these have become men, their equals. But in truth the teachers have lost nothing but the personal hold upon the pupil which the authority of truth held against ignorance. The process of unfolding, however, through the purification of the teacher's love of truth, from the selfishness of personal authority, has gained him in the pupil a friend, an equal,—one who is himself ready to do the truth from his own motives, freely, and not from any compulsion; from the Spirit of Truth descending from the Lord, and not from any man. The circles widen and expand in pupil and teacher until the main end is accomplished,—this, namely, that the child is made an intelligent doer of the truth for its own sake,—that is, a church.

I have rapidly sketched two great phases of child-life, not so much for the purpose of presenting a perfect picture of those ages, which, through numberless grades and in perfect degrees, open the new life and make it into a church, but for the purpose of perceiving that in the child an ever-widening process goes on which, out of a mere *sensorium* and succeed-

ing *rationalium,* makes an intelligence, a church; that, by the flight which the new life makes from one state into another, it causes no loss to the guardian of these states but, while becoming itself more free, it is a help to the guardian to more freedom. The process is one of unfolding, perfection, and freedom, having its end and fulfilment in the Church.

And it is essential, also, to notice the necessity that the home and the Sabbath school keep ever in mind that they do not speak from themselves to their entrusted charges, but from the Church; that they are fitted by the Church and authorized by the Church.

It is this simple thought that I would like to leave as the burden of my humble message,—the thought that the child-life is an opening bud that grows into a branch toward its own bearing of fruit in the Vine, the Lord Jesus Christ; and the concomitant thought that we, as parents and especially as Sabbath-school teachers, are only tools in the hands of the Church to assist according to human wisdom to this end; that our duty all along is to give up a personal hold, and to substitute therefor an essential hold, by which we are all held, as by a common bond, near to the Lord our Saviour; that we may together become His footstool on earth,—His Church. And I should like to make this fundamental thought the basis of a few practical reflections, designed to be helpful in our personal work as Sabbath-school teachers.

I will leave it to fathers and mothers, who may be represented in this assembly, to think for themselves whether they are regarding themselves as the Church's means to interpret to their children, most simply and honestly, the sphere of that Christian motherhood, and presenting to their children the pure Church element in which to breathe and live and grow up from the beginning, leading from one step by another to ever greater freedom of doing good from a love of what is good; or whether they are forgetful of the great, ultimate freedom, and, regarding their children as their own, are hampering both lives by the selfishness of a personal love.

One thing we know: where their duty is done simply in

the fear of the Lord, and thus in the light of the Church, they furnish to the Sabbath school most open-minded pupils; and the work of leading these into the Church is one of great delight, as well as perfect ease. And we all know, when the work is done as wisely as possible, the external, established Church reaps the due reward in an appropriate increase.

Perhaps the Sabbath school may be said to fairly do its duty and to enrich the mother, the Church, by increase due. And yet, considering all the circumstances which help to make the progression of the young toward the Church anything but normal, perhaps it is well not to be too sanguine as to the success gained and the measure of perfection in work attained. We probably all feel that the percentage of growth in the Church, out of her own bosom, is not so encouraging as it might be.

It is not my aim to seek to uncover all the secret defects by which the growth of the Church is hindered. I shall be content if I may help toward uncovering one, through the amendment of which more may be uncovered and a greater measure of success attained; for, as an individual is regenerated through the discovery of sinful tendency by self-examination, so is a larger body regenerated by purification from wrong methods, and from ignorant or false principles.

Where a teacher receives pupils into a class, the first effort seems to be to make the relation between teacher and pupil a pleasant one. The teacher seeks to gain the pupil's affection, and to form an attachment to the teacher and the class. The end is gained by various attentions, and by a personal interest shown in the pupil. The pupil learns to think of the teacher, and to do his duties as if he felt the teacher behind him. A valuable Christmas gift is a mute and yet quite powerful token,—a reminder, the whole year through, how the teacher thinks of his pupil. An occasional visit at the pupil's home, or a little party provided for them at the teacher's home, is a pleasant tie which acts very effectively in holding and renewing the strength of the pupil's affection. The pupil learns the lessons assigned, in a measure, as a return for the attention, as a task pleasing to the teacher. Punctuality in

attendance is attained because the teacher follows up any want of attention; and a class seems to be in perfect working order when these three things — pleasant mutual relations, preparation of the lesson, and punctual attendance at class meetings — are attained.

But it must appear that a teacher really does his pupils little service if that is the end, if that is the ambition of the class. There may be, in fact, laid the most hindering basis as to the true end of the Sabbath school, which is the Church, by allowing either teacher or pupil, or both, to be content with the personal relationship between teachers and pupils. The end of the class ought not to be to lead into the class, but to lead upward and out into the Church; and in order to do this the teacher needs most carefully to remember that he himself is, or ought to be, a Church in its least form. He ought to remember that he and the pupils of the class are component parts of a larger whole, the school, which is working together toward the largest whole, the common mother, the Church.

And if a teacher fails to engender in his pupils a widening love which extends beyond the class, which makes the pupil, in a measure, more free of the teacher, and makes him long to enter into the greater freedom where he becomes as his teacher, he may be sure that some essential element is lacking; that some form of personal attachment is superceding the noble freedom which is to make Christian independence, neighborly relations, equality in the Church.

It is needless to particularize the danger of fostering this personal relationship, because we all see how it essentially fails to build up the Church.

But it would lead us to point out a few maxims which may help to the discovery of possible defects in our work. The general maxim which is most valuable to the teacher in leading pupils out into ever-richer fields of the great and wide work of the Church is always to contribute the main strength toward the common good, or to have it in mind when doing the particular work.

Therefore, a teacher ought not to seek to excel any of the

school either in the means of attracting and holding pupils by external means or the manner of teaching.

The work of a school ought to be pursued on a common plan, to which each seeks to contribute, and which each seeks to perfect.

The best teacher, who least needs the teacher's meetings, ought to be the first there, and help to make them as interesting and perfect as possible, that all the teachers may gain in the common intelligence; he ought to strive against making a pupil feel attached to him as a more gifted person.

Individual attention and personal interest in pupils ought to be a part of the common attention which comes from the school as a unit, and not from the teacher as a person. The rich who can give more and the wise who can contribute more, ought to seek the enlargement of the common resources of the school rather than personal influence, in order that they may avoid the danger of personally and selfishly leading a pupil into a class, and failing to do the great work of leading him out upon true ways into the Church.

The most unselfish way of doing this is to keep ever in mind that the Church is greater than the school, and the school greater than the individual; that the teacher is only a means in the hands of the Church, and that the pupil who through baptism has been introduced into the Church ought to become a free and happy unit in the Church. This the teacher can most surely accomplish by acting less and less personally, less and less selfishly; and his example will be a great help to the pupil.

The foregoing has been written with the teaching in mind found in A. C., 1099, and elsewhere: —

"Love is . . . love to the Lord; and by loving the Lord is not meant love to the Lord as a person, since by this love alone man is not conjoined with heaven, but by the love of the Divine good and Divine truth, which are the Lord in heaven and in the Church. And these two principles are not loved by knowing them, thinking them, and understanding them; but by willing them and doing them, for this reason, that they are commanded by the Lord, and hence (for the further reason) that they are of use."

As personal attachment to the Lord is forbidden, so all merely personal attachment is here forbidden in principle, and it has a wide application to the Sabbath school in relation to the Church.

Abington, Mass. J. E. WERREN.

[Read before the American New-Church Sabbath-school Association, June 8, 1887.]

THE EPISTLES OF THE NEW TESTAMENT.

A GOOD deal has been written on the subject of the Epistles and their relation to the Books properly belonging to the Word, as well as to the writings of the Church, but there is one way of regarding them which we do not remember to have seen noticed, but which appears to us to place the subject in a clear light. This is to view them as standing to the Word of the New Testament in an analagous position to that sustained by the Books of Proverbs and Ecclesiastes with respect to the Word of the Old Testament. These latter would seem to have been intended as a kind of popular exposition of the Old-Testament Scripture, and of practical religious and moral teaching, for the use of the Jewish people and adapted to their ideas and understanding of Divine things. In the same way the Epistles of the New Testament are an exposition in simple ordinary language of the principles and doctrines of the Christian Church and contain practical instruction in the precepts and practice of religion suited to the understanding of the members of that Church from its beginning to the present day, more especially that of the early Christians and those living at and about the time they were written, since there are many things in them which manifestly apply only to that time. Hence we are taught respecting them that—

"They are dogmatic writings merely and not written in the style of the Word, like those of the Prophets, of David, of the Evangelists and the Revelation of St. John. . . . The reason why the Apostles wrote in this style was that the Christian Church was then to begin through them; and the style that is used in the Word

would not have been suitable for such doctrinal tenets, which required plain and simple language adapted to the capacities of all readers."— Letter to Dr. Beyer.

And in another place we are told: —

"In the Gospels are the words of the Lord Himself, all which contain in them a spiritual sense, whereby immediate communication is given with heaven, but in the writings of the Apostles there is no such sense, notwithstanding they are books of much use to the Church."—A. E., 815.

The question then arises, what is the precise relation of these Writings to the doctrines of the New Church, and to what extent are we, as New-Church people, to look to them for instruction either in doctrine or in life, and to acknowledge their inspiration and authority? The question is a somewhat important one, and one that it is a little difficult to answer. It may indeed be said that it is already answered for us by one Divinely authorized to answer it, in the passages above quoted, as also in these sentences of the first of them, which were not given above: —

"The style of the Word consists throughout of correspondences, and thence effects immediate communication with heaven; but the style of these dogmatic writings is quite different, having indeed communication with heaven, but only mediate or indirect. . . . Nevertheless the Writings of the Apostles are excellent Books for the Church, since they insist on the doctrine of charity and faith thence; as the Lord Himself has done in the Gospels and in the Revelation of St. John, which will clearly appear to any one who studies these Writings with attention."

In the "Coronis" to the "True Christian Religion," moreover, they are even spoken of as the "Apostolic Word."

These are, however, only general statements and pronounce but little as to the inspiration of these Writings and the precise authority which we ought to attach to them. In default of a better or more definite rule, therefore, might not the New Church safely take up a similar position with regard to these Books to that held by the Christian world in relation to the Books of Proverbs and Ecclesiastes already referred to? In

other words, may we not regard them as being no longer of authority in any matter in which they are plainly at variance with or are superseded by the teachings of the Church,* and while they are still "excellent Books for the Church" in the way of illustrating and confirming her teachings, they yet are not to be resorted to as a primary source of doctrine or belief in any matter of essential truth or importance. As, for example, no Christian teacher would go to the Book of Proverbs or that of Ecclesiastes for authority for the doctrine of the Trinity or of the Resurrection, although he might find in both many things by which to illustrate and enforce those doctrines, but would regard their teaching on these points as being such as was intended for the Jewish mind and therefore practically obsolete for Christians,—so a New Churchman may look upon the teachings of Paul or Peter or James or John as being primarily designed for those of the Christian Dispensation, and therefore equally with the others as superseded and obsolete in so far as respects the distinctive doctrines and truths of the New Dispensation revealed at this day.

We do not mean of course by this that there is no difference to us between the Epistles and the Books of Proverbs and Ecclesiastes, or that the former do not contain more truth and that of a far higher character, and such as a New-Churchman can accept and use, than the latter. There is on the contrary a very great difference, and the Epistles can undoubtedly be used to illustrate and confirm New-Church truth twenty times where the others cannot be used once. But, speaking generally, the two stand on a similar footing as respects the teachings of our Church, and this fact, it seems to us, ought to be recognized. That is to say, they both belong to the past and the dispensations which have passed away, and are no longer of real or primary authority for us of the new and higher Dispensation.

Something like this has seemed to us to be the view which it would be well for us to maintain respecting the Writings in

* See for example the following: Rom. ix.; 1 Cor. xv. 24, 25, 28; 1 Thes. iv. 15–17.

question. It is in fact the view which we do already virtually and practically take, and this is simply an attempt to put in words and in actual form what has probably been the feeling and practice of the Church from the beginning. If our attempt, therefore, shall have the effect of placing the question in a clearer light and assisting the Church at large to understand more fully how we stand upon this matter, our purpose will have been answered.

Montreal, Can. E. GOULD.

XAVIER'S HYMN.— The following is a translation of the famous hymn written in Latin, by Francis Xavier, about A. D. 1550. He was a missionary to the Indies. It has been rendered into Spanish, German, and English, having several renderings in the last-named language, by Longfellow, Mrs. Charles, and others. The one which we give appeared in the *Watchman*, and was made by W. S. McKenzie: —

"To thee, my God, in love I bow,
I love thee, not for selfish gain;
Or, if I do not love thee now,
My soul must suffer endless pain.

"Thou, thou, my Jesu, thou did'st me
While on the cross in love embrace;
When nails and spear were wounding thee,
And thou wast whelmed in deep disgrace.

"For me what burdens thou didst take,
Thy sweat of blood, thine agony!
Thy shameful death — all for my sake,
Ah! this for me, thine enemy!

"How can I fail in love to thee,
My Jesu, thou my dearest friend?
Or do I love for saving me
From condemnation without end?

"Not in the hope of recompense,
But with a love inspired by thine,
I love thee here, will love thee hence,
Because thou art my King Divine."

AN OLD BOOK.

Last summer, while visiting in Bath, Me., I found in possession of a New-Church friend an old book which seems worthy of notice.

A part of its contents forms the first number of an attempted New-Church periodical. This brief article may serve as an *addendum* to my former articles on the Periodical Literature of the New Church. Let us first glance at the contents of the whole volume, comprising 209 pages.

These are: An Essay on Music, treating of its history and development from the earliest times; "The New-Hampshire New-Jerusalem Magazine and Primitive Religious Intelligencer. Selected from the writings of the Honorable Emanuel Swedenborg and other members of the New-Jerusalem Church. Published by request, in order to diffuse light, dispel darkness, and to promote the cause of virtue, so essential to the well-being of society at large and more particularly at the present moment. Portsmouth, N. H. Published by Joseph Leigh. J. Whitelock, printer, 1805;" Three Discourses by the Rev. Samuel Stanhope Smith, Vice-President and Professor of Moral Philosophy in the University of Princeton, New Jersey; Tract No. VII. Published by the Lincoln and Kennebec Religious Tract Society. Its contents are: "The Importance of Sobriety illustrated by the Evils of Intemperance," "Sin no Trifle," and "On the Lord's Day;" 12 pages in all. Tract No. VIII. of the same society is much larger, 34 pages. It is "An Address to the Public; especially to the People of my own Charge, and of the New Settlements in the Northern and Western Parts of the United States, on the Subjects of Prayer and Family Religion. By Benjamin Trumbull, D. D." It is dated North Haven, Nov. 20, 1803. Printed in Wiscasset, Me. Extracts from "Letters to a Member of Parliament on the Character and Writings of Baron Swedenborg, by Rev. John Clowes;" "An Address to the Electors of New Hampshire on the choice of Representatives to Congress," signed "Gracchus" and dated July

21, 1814. The names of the Republican candidates, six in number, are given at the end. New Hampshire contained many strong opponents of the Federalist Party of that day. The writer says: —

"Every Federalist sent to Congress is as good as a victory to England; every Republican sent there is felt by her as worse than a defeat."

But let us notice more particularly Mr. Leigh's little magazine, called by the name of a State in which, as yet, few receivers of the doctrines of the New Church have been found. I have tried to ascertain something of Mr. Leigh personally. The Rev. Warren Goddard, Sr., when quite young, ten or twelve years old, resided in Portsmouth, and knew "Citizen Leigh," as he was called, quite well. Mr. Goddard thinks he was hereditarily insane, but that his insanity was much modified and qualified by what he knew of the New Church. There are no original articles in the magazine, of which probably only one number was issued. There is, however, an address to the readers from Mr. Leigh, dated Feb. 5, 1805, in which he speaks of having been instrumental in circulating the works of the New Church for some years previously, and of his intention of publishing several of them. On this page there are two curious vignettes,—one representing an angel in the clouds proclaiming the New Church (the words are on a scroll), and the other representing a half sphere, surmounted by three small globes, the upper part somewhat in light, and the lower part in darkness.

The contents are: "A Copy of the Incorporated Constitution of the New-Jerusalem Church, in the City of Baltimore," Jan. 1, 1804, with the names of the Rev. John Hargrove and the Acting Committee, and attested by Robert Gorsuch and Owen Dorsey, Justices of the Peace; "A Catechism for the use of the New Church," "A Prayer for the President of the United States, both Houses of the Legislature, and all Magistrates," and a "Prayer for the Bishops, Priests, and Ministers of the Old Church;" "Preface to the Doctrine of the New Jerusalem concerning the Lord"; and four Hymns, one

of them the well-known hymn on the Nativity, now in use, "Hark! the skies with music sound." For the benefit of any among us, at this day, who may entertain hard feelings toward the official characters named therein, I copy the second Prayer: —

"Almighty and everlasting Lord Jesus, who by Thy Divine Humanity alone workest great and marvellous works, we intreat Thee to look down in mercy upon all Bishops, Priests, and Ministers of the former Church, and upon all Congregations under their direction. Convert them, we beseech Thee, to the Knowledge of Thyself, and teach them by Thy Holy Word, that in Thy Divine Person alone all the fullness of the Godhead dwelleth bodily. May they all be brought by the door into Thy true sheepfold, and, in due time, be admitted within the gates of Thy Holy City, the New Jerusalem, now descending from Thee out of heaven. Grant this, we humbly beseech Thee, for the honor and glory of Thy great and holy name. Amen."

The Catechism, Prayers, and Hymns are taken, I think, from the Liturgy in early use by the Baltimore and Philadelphia Societies.

The original Constitution of the Baltimore Society as printed in this old book, I now have in manuscript, as it came from the Clerk's hands, sealed up with the seal of the Society still unbroken. Mr. Leigh, was, no doubt, in communication with the New Church in Baltimore. It seems a little strange that no vestige of the New Church remains in Portsmouth, and yet there are quite a number of towns in the United States where once there was one or more Receivers but now none, and where the name of Swedenborg is now scarcely known. The eccentric "Citizen Leigh" may have helped some few souls to see more light. We know not who they are. As to himself, let us judge him kindly. He may have had much zeal and little knowledge. As to his insanity, it must have been of the milder sort. Let us believe that long ere this, he has been cured by the "leaves of the tree" which are for "the healing of the nations."

Brookline, Mass. WILLARD H. HINKLEY.

BOOK NOTICES.

THE PROVINCES OF THE ROMAN EMPIRE FROM CÆSAR TO DIOCLETIAN. By THEODOR MOMMSEN. Translated by William P. Dickson, D. D., LL. D. New York: Charles Scribner's Sons. 1887. 2 vols. pp. 397 and 396.

IT is some thirty years since Dr. Mommsen's History of Rome was published, and as the work was incomplete, and only carried the story to the death of Julius Cæsar, the remaining volumes have been eagerly looked for by scholars and by all readers of history. The work, as originally planned by the author, was to comprise eight books. The volumes originally issued stopped with the fifth, and the two which are the subject of this notice make up the eighth. So the sixth and seventh, which would give us accounts, respectively, of the definite establishment of the monarchy under Augustus Cæsar, and of the character of the monarchical rule under the different emperors, are still wanting. This want, we earnestly trust, will some day be supplied; but, considering the advanced years and the busy life of the historian, we may well be doubtful about it. Dr. Mommsen thinks that the history of the Roman Empire, or rather of Rome as the centre of the Empire, has been adequately told; while that of the Provinces has not been. So he has preferred to give his labors to this latter subject first, and to leave the former till the convenient opportunity may come. There would seem, then, nothing to do but accept thankfully what we have and hope for the rest. But that hope may, with reason, be earnestly cherished; for the subject of Rome in her splendor and her decay is one that seems especially to call for the vast learning and graphic power of narrative which Dr. Mommsen possesses. We may question whether the story has been adequately told. There is still much dispute as to the character of some of the Roman emperors. Some of the most infamous of them still find their apologists; and the lights and shades of their characters, to be adequately pictured, require profound knowledge of human nature as well as profound erudition. And just that knowledge of human nature Dr. Mommsen showed in his earlier volumes, though in spite of it he was sometimes led astray by his prejudices in his estimates of character. We need,

too, a better account of the conflict between Christianity and paganism, and the inevitable decline of the latter, than has ever been given us. Fittingly told, such a narration would possess an absorbing interest, and would illustrate all the strange and manifold workings of the human mind as few, if any, other epochs in history would. And we may doubt if the theologian could ever tell this story as it should be told; for his learning is too narrow in its range, and does not allow him to connect cause with effect, and to see history in its unity, as Freeman and Mommsen are able to do.

But let us pass to a few words of direct criticism of the volumes before us; or rather of notice, for to criticize the work of Dr. Mommsen would require an erudition almost equal to his own. And we may say at once that only those with a pretty strong appetite for historical reading should attempt these volumes. They do not contain the brilliant speculations, the profound political discussions, nor the graphic delineations of character that are to be found in the first volumes of the series. The writer himself says of this portion of the work: —

"Charms of detail, pictures of feeling, sketches of character, it has none to offer; it is allowable for the artist, but not for the historian, to reproduce the features of Arminius. With self-denial this work has been written, and with self-denial let it be read."

And it is with self-denial that most will read it. The vast array of facts about Roman provincial life will not interest the ordinary reader. The work is not dull, but it is heavy. It does not often appeal to the imagination; in picturesque narration it is almost entirely lacking. But the task that the author set before him has been adequately and perfectly done. The history of each Province has been given in detail; its civilization, its political life, and its relations with the Empire are soberly and carefully described; and so thorough and so scholarly is every chapter and every page, even, of the work, that it will be long before it is superseded. Perhaps it never will be. Nor is the charm of pleasant description, of graphic narration, and of interesting discussion by any means wholly wanting. In the accounts of Antioch, of Greece in her decay, and of the literature and civilization of North Africa, for example, we have reminders of those masterly narative powers that made the earlier volumes famous. Take it for all in all, the work is a very important and splendid contribution to the historical literature of the world.

THE NEW CHURCH.

THE MINISTERS' SALARIES QUESTION.

EDITOR OF THE MAGAZINE: It seems to me that the underlying principle in my brother Wright's article in the July MAGAZINE is worthy of consideration. If the theory is incorrect it is likely to be injurious to the Church at large; if it is true it ought to be made to more plainly appear.

The proposition advocated seems to be this: that ministers ought to pay little or no attention to what they earn, that if their salaries are insufficient to live upon they should bear the financial straitness as a part of their necessary experience, and that they should continue in the ministry trusting in the Lord.

Attractive as this theory is, and common as it is in the New Church, I do not believe that it is correct or that it will bear the test of sober, rational reflection. In the first place ministers are not a distinct class in the community removed from the operations of nature's laws. They are only ordinary mortals governed by the same rules of every-day life that apply to other people. In other words, ministers have all the right, no more and no less, to regard money and their own pecuniary necessities that laymen have.

Suppose laymen generally acted on this theory and continued in some pet employment against the laws of supply and demand. Suppose they ignored all consideration of their income. The result would be that such people would degenerate into a race of dependent sentimentalists. They would be a burden on the community. If a man, having no private means of support, will not earn a living when he can he commits a sin. I know of no law, human or Divine which exempts a minister from the operation of this law.

The theory that we are to disregard the pecuniary return is unsound as a pure matter of reasoning. All things are of the Divine Providence or Permission. Man cannot possibly say in a truly reverent spirit that he will pay no heed to anything that happens about him. We are under as great obligations to be mindful of pecuniary lessons as of any others. The Lord may have a far deeper lesson in cutting off the incomes than is calculable in dol-

lars and cents. It is clear that some change is indicated. It may be a change of methods, or a reminder of need of greater devotion to the work, or it may suggest a change of occupation, or an honest examination of the vocation with a view of testing the real fitness for the use. This is a question not of theory for a theological court of ministers, but of fact for the lay jury, especially for the individual man and those who are immediately connected with him in his use.

I know something of the relations of the early ministers to the salary question. I do not get my information second-hand by hearsay but I know it first-hand by living experience. Things that were disorderly in the very dawn of the New Church are more disorderly now. What the early ministers did cannot be taken as an infallible guide for us. They made mistakes like the rest of us and I am convinced that one of their mistakes was in disregarding the money question and not properly instructing their people concerning it. The trouble that we experience today is attributable in part, I have no doubt, to the mistakes of the ministers in advocating views contrary to the well-known rules of business life and to the intuitions of common sense.

A man may well sacrifice himself, if he is a single man, for the sake of the ministerial use. But who gives him the authority to sacrifice somebody else? Where does he learn that the Lord requires him to sacrifice his wife and children? Here is where the morbidness and the inhumanity of the doctrine shows itself in its naked deformity. I would not underrate the trials of a minister in foregoing an adequate income. At the same time, no one who has practical knowledge can forget the far more grievous strain that often falls on the minister's wife and children.

If you are rich yourself, or have rich relations or friends, you may be able to hold the theory of complete disregard of money without much injury to yourself. The question, then, is whether the congregation itself does not suffer by the minister's holding himself above the concerns of the world, and by helplessly and inactively depending on his private means to hold them and him up.

The temptation of ministers, we are taught, lies especially in the love of rule, that of the laity in the love of the world. Speaking about money is extremely distasteful to most ministers; it certainly is to me. Many of us have yielded on account of this disagreeableness. It is for each one of us to examine himself, and

see how much of this silence about worldly matters springs from true regard to our congregations and the Lord, and how much is due to our yielding to the deeper temptation of the love of rule, of personal popularity, or of being considered spiritual-minded, good, and unworldly. One can tell when the pseudo-celestial sphere has been influencing him, or when he allows himself to be guided by sentiment which is not founded on common sense. The Jack Horner spirit will come up within him and say, "Oh, what a good boy am I!"

If my brother Wright's theory is true, I think it would operate in precisely the opposite way to what he thinks. If ministers have inadequate support they must resort to lay employment, or else we must have only single men, or rich men, or men with small families as ministers. The bread-and-butter law will have its say. We cannot drown it out by any amount of sentiment or reasoning. The very fact that we cannot "down" the economical problem shows that it has its proper place and must be attended to.

W. G., JR.

THE RELIGIOUS WORLD.

CHURCH COÖPERATION.

In Philadelphia the evangelical churches are acting as one in carrying on some work. Of this effort Bishop Stevens wisely says: —

"Recognizing as I do, the great difference between unity and uniformity, and feeling that the unity lies in the union of the personal believer in the personal Christ, and not in any uniformity of creed, or worship, or any merely outward circumstance, I cannot but rejoice in the success of any measure which will bring men's hearts into loving union with the living Christ in that blood relationship of the Cross, which towers as much above all earthly relationship as the spiritual does over the material, and the eternal over that which is merely temporal. It has ever been the aim of my ministerial life to meet and work with my fellow Christians, of whatever name, whenever I could do so without compromising any principle or doctrine essential to the existence and maintenance of the faith once delivered to the saints.

"The proposed plan seems to guard the rights of each body of Christians, giving free action to the working of each on its own lines of action, while yet it enables each to conduct its services with due regard to its usual modes of worship. The unity comes in in the fact that each worker works from the impelling love of

Christ on the one hand and of souls on the other, and in the common belief that He is the one and only Saviour for all sinners and from all sin. Thus there is, in this respect, a unity of service for one purpose, under one Master, ever the Chief Shepherd and Bishop of our souls."

A WORSHIPFUL CHURCH.

SOME thoughts beautifully expressed by the Rev. F. G. Peabody at the two hundredth celebration of King's Chapel, Boston, will find a cordial welcome by all who love the Lord's House as a place of worship: —

"The fundamental impression made by this church on at least one young life remains entirely distinct. It was not made by its preaching, however eloquent; or by its architecture, however beautiful; but by the subtle atmosphere which has always prevailed here, of reverence, of piety, and of prayer. I thank God that I was born into a church which must be peculiarly described as worshipful. I thank God that my first recollections are of this sense of reverence, and that I can never out-grow this view of the function of a church. I hear much about adapting our churches to the life of to-day, and making them social, home-like, and modern. I am thankful that my memories are not of church sociables and parish kitchens, but of a place filled with the sense of God, and in which human associations were subordinated and accessory."

ISRAELITE WISDOM.

THE *Jewish Messenger* has lately said: —

"Religion must infuse the loving spirit. Its vitality is to be measured by its capacity to instil a gentler and truer manhood and womanhood. There is more religion in one act of kindness, a word that encourages, a smile that brightens, a deed that uplifts, a spirit that is 'slow to anger, full of compassion,' than in the repetition of whole volumes of printed devotions."

THE CHURCH OF THE FUTURE.

THUS speaks the Presbyterian *Observer*: —

"The Church of the future will be the one that has the most of Christ in her spirit, in her doctrine, in her worship, in her life, in her organization, in her music, in her ordinances, in her missions, and in her glorying. Not science, not art, not culture, not civilization, not learning, not philosophy is going to conquer the world, but the cross of Christ."

THE END OF DEISM.

THE *Independent* has a significant word: —

"Rénan belongs to a school of utter indifferentism. The man who wrote a beautiful — that is the word — "Life of Jesus," now has written a lewd play, the motive of which is that passions must run their course, even if death is knocking at the door. The story is of a nun's debauchery the day before the guillotine."

JOURNAL

OF THE

SIXTY-SEVENTH ANNUAL SESSION

OF THE

General Convention of the New Jerusalem

IN THE UNITED STATES OF AMERICA,

HELD IN THE CITY OF DETROIT, FROM THURSDAY, JUNE 9TH, TO SUNDAY, JUNE 12TH, 1887.

THURSDAY, June 9, 1887.

1. THE Ministers and Delegates to the Convention met at 10 o'clock A. M., in the House of Worship of the Detroit Society of the New Church.

2. The meeting was called to order by the President, Rev. Chauncey Giles, who conducted the usual religious services.

3. The Rev. S. C. Eby, of Missouri, the Rev. J. E. Werren, of Massachusetts, and Mr. R. A. Keyes, of Illinois, were appointed a Committee on Credentials.

4. The Secretary read Section 4 of the By-Laws.

5. The Committee on Credentials having received the credentials of the Delegates, reported the Roll of the Convention, which, as finally corrected and completed is as follows: —

ROLL.

President.— REV. CHAUNCEY GILES, Philadelphia.

CANADA ASSOCIATION.

Ministers.— Rev. F. W. Tuerk, Berlin ; Rev. J. S. David, Rev. J. E. Bowers, Toronto.

Delegates.— Robert Carswell, W. S. Robinson, Alexander K. Roy, Toronto ; Charles A. Ahrens, William Hendry, Berlin ; J. B. McLachlan, Parkdale; Richard Roschman, Thomas Bellinger, Waterloo.

ILLINOIS ASSOCIATION.

Ministers.— Rev. L. P. Mercer, Chicago; Rev. S. C. Eby, St. Louis ; Rev. H. H. Grant, La Porte, Indiana ; Rev. J. J. Lehnen, Norway, Iowa.

Delegates.— J. Young Scammon, Alexander Officer, R. A. Keyes, James M. Hill, Dr. R. J. Carter, Chicago; Dr. L. Pratt, Wheaton ; and A. E. Goddard, St. Louis.

MAINE ASSOCIATION.

Minister.— Rev. W. B. Hayden, Portland.

MARYLAND ASSOCIATION.

Ministers.— Rev. Jabez Fox, Rev. E. D. Daniels, Washington, D. C. ; Rev. J. B. Parmelee, Wilmington, Del.

Delegate.— H. C. Spencer, Washington, D. C.

MASSACHUSETTS ASSOCIATION.

Ministers.— Rev. James Reed, Rev. S. M. Warren, Boston ; Rev. Julian K. Smyth, Boston Highlands ; Rev. John Worcester, Newtonville ; Rev. W. H. Hinkley, Brookline ; Rev. William H. Mayhew, Yarmouth Port ; Rev. Jacob E. Werren, Abington.

Delegates.— D. L. Webster, William J. Cutler, George T. Hawley, Augustus F. Webster, Horace Smith, Boston ; F. A. Dewson, Newtonville ; C. T. Dunham, S. M. Keene, Boston Highlands.

MICHIGAN ASSOCIATION.

Minister.— Rev. A. F. Frost, Detroit.

Delegates.— C. H. Meday, Thomas Leckie, Detroit; John

Marshall, James R. Hamilton, Almont; Alexander Drysdale, East Saginaw; Hon. George W. Thayer, Grand Rapids.

NEW-YORK ASSOCIATION.

Ministers.— Rev. S. S. Seward, New York; Rev. J. C. Ager, Brooklyn; Rev. C. H. Mann, Orange, N. J.

Delegates— Dr. John Ellis, J. R. Waters, New York; A. E. Cerqua, Brooklyn.

OHIO ASSOCIATION.

Ministers.— Rev. John Goddard, Cincinnati; Rev. P. B. Cabell, Cleveland.

Delegates.—C. S. Holmes, W. N. Hobart, C. S. Cheever, Cincinnati; Thomas H. Woodruff, N. H. Canby, Toledo; M. G. Browne, Milo B. Stevens, Cleveland; J. B. C. Moores, Glendale; Dr. T. F. Moses, Lewis F. Hite, Charles G. Smith, Urbana; A. M. Wagar, Rockport.

GENERAL CHURCH OF PENNSYLVANIA.

Ministers.— Rev. W. H. Benade, Rev. L. H. Tafel, Rev. W. F. Pendleton, Rev. E. J. E. Schreck, Philadelphia; Rev. John Whitehead, Pittsburgh; Rev. E. C. Bostock, Chicago, Ill.; Rev. Ellis I. Kirk, Concordia, Kansas.

Delegates.— Hugh L. Burnham, Chicago, Ill.; George A. Macbeth, Pittsburgh.

CONNECTICUT ASSOCIATION.

Delegate.— Henry G. Thompson, Milford.

TOPEKA (KANSAS) SOCIETY.

Minister.— Rev. F. L. Higgins.

Delegates.— J. F. Goddard, Mrs. F. L. Higgins, Topeka.

MEMBERS BY ELECTION.

Richard A. Lewis, William McGeorge, Jr., Philadelphia.

Ministers	33
Delegates	52
Total	85

VISITORS.

Among the visitors were: Mrs. A. K. Roy, Toronto, Ont.; Mrs. Betsey Pratt, Miss Nettie L. Pratt, Wheaton, Ill.; Mrs. M. W. Butler, Mrs. Wm. Gould, Toledo, O.; Mrs. G. W. Thayer, Miss Abby Thayer, Grand Rapids, Mich.; Mrs. G. A. Jones, Framingham, Mass.; Clark Haywood, Cleveland, O.; F. N. Lewis, Philadelphia, Pa.; Mrs. M. E. Jeffers, Mrs. C. O. Lockard, Cincinnati, O.; Mrs. J. F. Goddard, Topeka, Kans.; Mrs. J. T. Hobart, Miss Hattie W. Hobart, Mrs. Calvin Babbitt, Miss Nellie Babbitt, Cincinnati, O.; A. L. Ford, Jackson, Mich; Mrs. W. L. Brown, Miss Harriet L. Seymour, Chicago, Ill.; Mrs. J. T. Brink, Capac, Mich.; Mrs. J. Allan, Lynn, Mich.; Mrs. A. T. Hall, Chicago, Ill.; Mrs. William B. Hayden, Portland, Me.; Mrs. Harriet Leonard, Ovid, Mich.; M. M. Bassett, Mrs. A. E. Bassett, Peoria, Ill.; Miss M. H. Jelly, Miss C. H. Jelly, Salem, Mass.; Mrs. R. Roschman, Berlin, Ont.; Mrs. Mary E. Goddard, Cincinnati, Ohio; Mrs. S. W. Keene, Boston Highlands, Mass.; J. C. Moses, Ann Arbor, Mich.; Mrs. J. M. Hill, Chicago, Ill.; Mrs. E. C. Smith, Miss L. A. H. Smith, Boston, Mass.; Mrs. J. S. David, Parkdale, Ont.; T. H. Woodruff, A. R. Martin, Mrs. A. R. Martin, Toledo, O.; N. H. Canby, Maumee, O.; Mrs. E. B. Hobart, Cincinnati, O.; Mrs. L. P. Mercer, Miss J. E. Mercer, Chicago, Ill.; William Bailey, Port Huron, Mich.; Miss Mamie Ogden, Toledo, O.; Miss B. L. Smith, Urbana, O.; Mrs. John Whitehead, Pittsburgh, Pa.; Rev. J. E. Smith, Easton, Md.; Miss Carabel Wagar, Miss A. M. Wagar, East Rockport, O.; Miss Corabelle B. Rugar, Galesburgh, Ill.; Mr. and Mrs. J. F. Winkleman, Knoxville, Tenn.; W. H. Swift, Wilmington, Del.; Edward Wilder, Topeka, Kansas; Mrs. Mary G. Ware, and Miss Chandler, Lancaster, Mass.

6. The rules were suspended, and it was *voted*, That the delivery of the President's Address be postponed until 12 o'clock.

7. The report of the Secretaries was read.

8. The report of the Treasurer was presented in print, and the reading dispensed with.

9. It was *voted*, That the rules be suspended in order to permit the report of the General Council to be presented in writing, and the report was read.

10. The report of the Board of Publication was presented in print, and the reading dispensed with.

11. The reports of the Directors of the Corporation, of the Treasurer, and of the Board of Managers of the Theological School having been printed, the reading of the first two was dispensed with, and the report of the Board of Managers was read.

12. The reports of the Trustee of the Rice Legacy, and of the Rotch Trustees, were read.

13. The report of the Board of Home and Foreign Missions was presented in print, and it was *voted*, That the reading of the report be dispensed with; that the recommendation of the Board that the subject of the work of the Board be made the special order for some time in the future, be adopted; and that the subject be made the order of the day for Friday immediately after the recess.

14. The report of the Committee on the Publication of Swedenborg's Manuscripts was read.

15. The reports of the Canada, Illinois, Maine, Maryland, Massachusetts, Michigan, and New York Associations were read.

16. It was *voted*, That after the delivery of the President's Address, the Convention take a recess until 2.30 o'clock.

17. The President delivered his Annual Address; subject, "The Relation of the New Church to the Age."

2.30 o'clock.

18. The Convention was called to order by the Vice-President.

19. The rules were suspended, and on motion of Mr. Scammon, Minute 99 of the Journal of 1886 was referred to the General Council, with instructions to report as soon as convenient.

20. The reports of the General Church of Pennsylvania, of the First New-Jerusalem Society of San Francisco, of the

Edenfield, Pa., Society, of the Topeka, Kan., Society, and of the Connecticut Association, were read.

21. The reports of the Rev. J. R. Hibbard, D. D., of the Rev. F. W. Tuerk, and of the Rev. John Goddard, Ordaining Ministers; and of the Rev. Messrs. J. W. McSlarrow, James E. Mills, Gerhard Busmann, Berry Edmiston, and G. Reiche, were read.

22. The reports of the Trustees of the Building Fund, and of the American New-Church Sabbath-school Association, were read.

23. A supplementary report of the Committee on the Publication of Swedenborg's manuscripts was read.

24. The report of the Rev. Chauncey Giles, Ordaining Minister, was read.

25. Communications from the Rev. A. Boyesen, and Rev. C. J. N. Manby, of Sweden, and from the Society of Believers in Stockholm, were read.

26. The report of the Trustees of the Iüngerich Fund was read.

27. It was *voted*, That the collection to be taken up at the religious services Sunday evening be devoted to the uses of the American New-Church Sabbath-school Association.

28. The hour of 10.30 o'clock tomorrow was assigned for the consideration of the work of the Board of Publication.

29. The following resolutions recommended by the Committee on the Publication of Swedenborg's manuscripts, were taken up: —

Resolved, (1) That the Convention, impressed with the importance of completing the work of photo-lithographing the manuscripts of Swedenborg, and bearing in mind the efficient coöperation in this work given by the brethren of the English Conference in former years, invites the General Conference of Great Britain to make common cause with the Convention, and to finish the work begun in 1867.

Resolved, (2) That the Convention appoints a committee, consisting of one member from each association, for the purpose of collecting subscriptions in aid of the work of photo-lithographing the remaining manuscripts of Swedenborg.

Resolved, (3) That the Convention recommends to the various Associations, and other general bodies in its connection, the consideration of their active coöperation in this movement.

Resolved, (4) That the Committee on the Manuscripts of Swedenborg, provided the prosecution of this matter be entrusted to their hands, be authorized to call to their aid such members of the Church, and to engage such agents, as may be needed; and, when in their judgment sufficient funds shall have been collected to warrant a beginning of the work, to take measures for the completion of the photo-lithographing of the manuscripts of Swedenborg.

30. The question was divided, and the first resolution was *adopted.*

31. The second resolution was *adopted.*

32. The third resolution was *adopted.*

33. Mr. Whitehead moved to amend the fourth resolution by striking out the words,— "provided the prosecution of the matter be entrusted to their hands."

34. The amendment was *adopted.*

35. The resolution as amended was *adopted.*

36. On motion of Mr. Scammon it was *voted* to reconsider the second resolution.

37. It was moved to amend the resolution by inserting the words "at least" after the words "consisting of."

38. The amendment was *adopted.*

39. The resolution, as amended, was *adopted.*

40. Mr. Scammon offered the following resolution, which was *referred*, on his motion, to the Council of Ministers.

Resolved, That the Constitution of the Convention be so amended as to provide for a local or temporary ministry, with limited authority, who shall not be regarded as general ministers of the church.

41. It was *voted*, That the collection to be taken up at the religious services Sunday morning, be devoted to the general uses of the Convention.

42. On motion of Mr. Seward it was *voted*, That a committee of seven be appointed by the Chair to nominate the elective members of the General Council, and that the hour of

11 o'clock on Saturday morning be set for the election of officers.

43. On motion of Mr. Benade it was *voted*, That the President appoint the committee to collect subscriptions for photolithographing the manuscripts of Swedenborg.

44. Messrs. Julien Shoemaker and William McGeorge were appointed Trustees of the Building Fund for the term expiring in 1890.

45. The recommendation of the Secretaries regarding the reprinting of the first seventeen Journals of the Convention, was *referred* to the General Council with full powers.

46. The nominations of the Rev. S. S. Seward, the Rev. S. F. Dike, D. D., the Rev. W. B. Hayden, and W. N. Hobart, members of the Board of Managers of the Theological School, for the term of office to expire in 1890, and of Dr. E. A. Whiston in place of Francis Phelps, resigned, were *confirmed.*

47. On motion of Mr. Dewson it was *voted*, That the Massachusetts Association have permission to complete its report, and hand it to the Secretaries for publication in the JOURNAL.

48. The reference of the recommendation of the Secretaries regarding the reprinting of the first seventeen Journals of the Convention, was reconsidered; and it was *voted*, That the reprinting, not only of the first seventeen Journals, but of any others that may be required, be referred to the General Council with full powers.

49. The Convention adjourned to meet on Friday, at 10 o'clock, A. M.

FRIDAY, 10 o'clock, A. M.

50. The Convention was called to order by the President, and the Rev. J. K. Smyth conducted the religious services.

51. The Roll of the Convention was called, and the minutes of the previous day's session were read and approved.

52. A supplementary Report of the General Council adverse to the adoption of the amendments to the Constitution proposed by Mr. Scammon, and recorded in Minute 99 of the JOURNAL of 1886, was read.

53. Mr. Scammon moved to refer the whole subject to the next Convention.

54. The hour of 10.30 having arrived, the motion was laid on the table, and the order of the day, being the consideration of the work of the Board of Publication, was taken up.

55. The President announced the following committee to nominate the elective members of the General Council: D. L. Webster and Rev. S. M. Warren, of Massachusetts; Rev. L. H. Tafel, of Pennsylvania; W. S. Robinson, of Canada; A. E. Cerqua, of New York; Alexander Officer, of Illinois; and H. C. Spencer, of Washington, D. C.

56. Mr. F. A. Dewson offered the following resolutions, which after discussion by Messrs. Ager, Reed, Mann, Dewson, Seward, Hayden, and McGeorge, were *adopted:* —

Resolved, That the Convention recognizes and appreciates the earnest efforts of the editor and publishers of the *New-Church Messenger* to make it an efficient and worthy representative, to the Church and the community, of the principles and life of the New Jerusalem, as well as its duty to support them in every practicable manner.

Resolved, That the Board of Publication be requested to invite subscriptions to the *Messenger* Fund, to be made annual, or otherwise, as the subscribers may prefer.

57. Mr. McGeorge moved the following resolutions, which were *adopted:* —

Resolved, That this Convention once again affectionately and earnestly requests all members of the New Church in America to carefully consider their duty in relation to the *Messenger;* that they should realize how absolutely necessary it is, and thereupon determine one and all to give it their full and loyal support in every way possible. And further,

Resolved, That this committee especially requests that isolated members and small societies not having a minister should recognize how absolutely indispensable this organ is to them, and should thereupon determine that until they are called upon to support a minister, they will render to the *Messenger*, which acts as minister for so many small societies and isolated receivers, a portion at least of the financial aid

which they would expect to give to the support of a minister.

58. The Convention took a recess until 2.30 o'clock.

2.30 o'clock.

59. The Convention was called to order by the Vice-President, and the report of the Board of Home and Foreign Missions, being the order of the day, was taken up.

60. After discussion by Messrs. Hinkley, Fox, Daniels, Scammon, McGeorge, Giles, and Dewson, during which a subscription for the purposes of the Board was taken up, the following resolution was *adopted:*—

Resolved, That the General Convention approves of the general plan of the Board of Home and Foreign Missions in establishing centres of the New Church in different parts of the country, and sending out missionaries therefrom to proclaim the doctrines of the New Church to the people, and earnestly commends this great use to the members of the Convention and of the Church at large in the United States and Canada.

61. The President announced the following committee to collect subscriptions for photo-lithographing the manuscripts of Swedenborg: F. A. Dewson and Rev. S. M. Warren, of Massachusetts; John Pitcairn, of Pennsylvania; T. M. Martin and Rev. F. W. Tuerk, of Canada; Rev. Wm. B. Hayden, of Maine; J. Y. Scammon, of Illinois; C. A. E. Spamer, of Maryland; Rev. A. F. Frost, of Michigan; Rev. E. C. Mitchell, of Minnesota; E. A. Gibbens and Rev. J. C. Ager, of New York; M. G. Browne and W. N. Hobart, of Ohio; and Rev. John Doughty, of California.

62. The report of the Council of Ministers was read, and the recommendation of the Council with regard to the time and order of the sessions of the Convention and of other bodies associated with it, namely: That the Council of Ministers meet on Tuesday afternoon preceding the meetings of the Convention, and continue its sessions, for business and conference, until Thursday evening; that Friday be left free for the meeting of the Sunday-school Association; that Saturday morning be devoted to the meetings of the General Council

and other committees; that the Convention assemble on Saturday afternoon for organization, and such other business as it may be able to transact; that Sunday be observed according to the present custom; and that the business of the Convention be continued until Tuesday afternoon, was *adopted.*

63. Mr. F. A. Dewson announced, in behalf of the Massachusetts Association, the invitation of the Association to the Convention to meet next year with some society within the limits of the Association, and the invitation was accepted.

64. The Convention adjourned to meet on Saturday morning at 10 o'clock.

SATURDAY, 10 o'clock, A. M.

65. The Convention was called to order by the President, and the Rev. S. S. Seward opened the meeting with reading from the Word and prayer.

66. The Roll of the Convention was called, and the minutes of the previous day's session were read and approved.

67. Mr. Higgins offered the following preamble and resolution: —

Whereas, The Topeka Society have sent the name of Mrs. F. L. Higgins as an alternate among the names of its delegates, and

Whereas, The delegates first mentioned are not present, be it

Resolved, That the Committee on Credentials be instructed to inscribe the name of Mrs. F. L. Higgins on the Roll of Delegates.

68. The hour of 11 o'clock having arrived the order of the day, being the election of officers, was suspended, in order to permit the discussion of the subject.

69. Mr. Hinkley moved the previous question, which was *ordered.*

70. The ayes and noes were called for.

71. The ayes and noes were taken as follows: —

Ayes.— Messrs. David, Roy, McLachlan, Bellinger, Mercer, Eby, Grant, Scammon, Officer, Keyes, Carter, Pratt, A. E. Goddard, Hayden, Daniels, Spencer, Reed, Smyth, Worcester, Hinkley, Werren, Hawley, Dewson, Keene, Drysdale,

Ager, Mann, Ellis, Cerqua, Waters, Woodruff, Hobart, Brown, Moores, Higgins, J. F. Goddard, Lewis; 37.

Noes.— Tuerk, Burns, Carswell, Ahrens, Lehnen, Hill, Fox, Warren, Mayhew, D. L. Webster, A. F. Webster, Frost, Seward, Cabell, Holmes, Stevens, Hite, Smith, Benade, Tafel, Pendleton, Schreck, Whitehead, Bostock, Kirk, Macbeth, Burnham, Thompson, McGeorge; 29.

72. The preamble and resolution were *adopted.*

73. It was *voted,* To proceed to the election of officers.

74. The Rev. Chauncey Giles and the Rev. John Worcescer were nominated for President.

75. Rev. J. C. Ager and W. N. Hobart were appointed tellers.

76. Mr. Worcester declined the nomination for President.

77. Pending the collection and counting of the ballots for President, the Report of the Rev. Joseph Pettee, Ordaining Minister was read.

78. A communication from Mr. N. F. Cabell, of Warminster, Va., was read.

79. The ballots for President having been counted, the Rev. Chauncey Giles was declared *elected.*

80. It was *voted,* To vote for Vice President, Secretaries, and Treasurer on one ballot, and the Rev. John Worcester was nominated for Vice-President, the Rev. Messrs. Willard H. Hinkley and S. S. Seward for Secretaries, and Mr. F. A. Dewson for Treasurer.

81. The ballots having been collected and counted, the above named gentlemen were declared *elected.*

82. The committee of seven to nominate the elective members of the General Council, reported the following names:—

Rev. S. F. Dike, D. D., of Maine; Rev. John Whitehead, of Pennsylvania; Rev. L. P. Mercer, of Illinois; Rev. J. C. Ager, of New York; Albert Mason, of Massachusetts; M. Bodine, of New York; Job Barnard, of Washington, D. C.; W. N. Hobart, of Ohio; R. A. Keyes, of Illinois; and R. Carswell, of Canada.

83. The ballots for the elective members of the General

Council having been collected and counted, the nominees were declared *elected.*

84. The Convention took a recess until 2.30 o'clock.

2.30 o'clock..

85. The Convention was called to order by the President.

86. Mr. Burnham gave notice of the following proposed amendment to the Constitution: —

Whenever either or any of the following words,— "member," "person," "minister," "pastor," or "delegate,"— occurs in the Constitution or By-Laws of this Convention, the name shall be taken to mean and apply to members, persons, ministers, pastors, or delegates of the male sex only, unless otherwise especially and unequivocally expressed.

87. Mr. Scammon's motion to refer the Report of the General Council on the subject of his proposed amendments to the Constitution as recorded in Minute 99, JOURNAL 1886, to the next Convention, was taken from the table, and Mr. Ager moved, as a substitute, the adoption of the first amendment, as follows: To be inserted after Section 4, Article V., "Section 5. When an association shall authorize its presiding Minister or Superintendent, as General Pastor *ex officio,* his performance of the functions of that office under the sanction of said association shall be reported to and recognized by this Convention as similar functions performed under Section 4."

88. Mr. Ager also moved to amend the amendment by inserting in place of the words, "When an association," the words, "When any association consisting of not less than three societies, and having not less than three active pastors."

89. After discussion by Messrs. Worcester, Mann, Reed, Whitehead, Benade, Hinkley, Ager, Dewson, Warren, Parmelee, and others, Mr. Dewson moved to lay the whole subject on the table.

90. The ayes and noes were called for.

91. The ayes and noes were taken as follows: —

Ayes.—Tuerk, Burns, Robinson, Roy, Ahrens, McLachlan, Bellinger, Hill, A. E. Goddard, Reed, Warren, Smyth, Worcester, Hinkley, Mayhew, Werren, D. L. Webster, Dewson,

Frost, Hamilton, Cabell, Cheever, Moores, Hite, Benade, Tafel, Pendleton, Schreck, Whitehead, Bostock, Kirk, Burnham, Thompson; 33.

Noes.— Mercer, Eby, Grant, Lehnen, Scammon, Officer, Keyes, Pratt, Fox, Parmelee, Daniels, Hawley, Seward, Ager, Mann, Ellis, Woodruff, Hobart, Brown, Smith, Wagar, Higgins, J. F. Goddard, Mrs. Higgins, McGeorge; 25.

92. The motion to lay on the table was *adopted.*

93. Mr. Scammon gave notice of the following amendment to the Constitution: To be inserted after Section 4, Article V. "Section 5. When any association consisting of not less than three societies, and having not less than three pastors or ministers, shall authorize its Presiding Minister or Superintendent, as General Pastor, *ex officio*, his performance of the functions of that office under the sanction of said Association shall be reported to and recognized by this Convention as similar functions performed under Section 4."

94. Mr. Cabell moved the following resolution, which was *unanimously adopted by a rising vote:*—

Resolved,— That the thanks of this Convention are due to the members of the Detroit Society, to its pastor, and to the Michigan Association, for the cordial welcome given to their visitors, and for their elaborate and successful efforts in making this meeting so pleasant to all concerned.

95. The Rev. S. M. Warren offered the following preamble and resolutions which were *adopted:*—

Whereas, The Rev. John Faulkner Potts, who has been engaged for the last fifteen years in preparing a complete Concordance of the Theological Writings of Swedenborg, is now publishing the same through the generous instrumentality of the London Swedenborg Society; and

Whereas, The numbers already published give evidence that the work is one of exceeding great value, and fulfils the great expectations of it which have been previously entertained; therefore,

Resolved, That the Convention hereby puts on record its high appreciation of the value of the Concordance, and urges on its members the duty, which should also be esteemed a

precious privilege, both on their own accounts and for the benefits coming to the whole Church, of subscribing to the numbers now appearing at regular intervals.

Resolved, That we extend to Mr. Potts our warmest congratulations on the progress already made, and express our hope that his health will be spared, and that he will be enabled to bring his great work, with all due expedition, to a successful completion.

Resolved, That the Chair appoint a committee of three to raise sufficient funds to enable the Rev. J. F. Potts to devote all his time to the editing and completing of the Concordance.

96. The Rev. W. H. Mayhew from the sub-committee of the Council of Ministers, reported the following changes: —

To be added to the list of Pastors and Ministers: George Mason Davidson, Thomas Franklin Houts, Wellington Hardy Butterfield.

Deceased: Sabin Hough, John P. Perry, Adams Peabody.

Added to the list of Authorized Candidates: George S. Wheeler, Abraham L. Kip, John A. Hayes, Edward S. Hyatt, William Henry Acton, A. Dandridge Pendleton.

Removed from the list of Authorized Candidates on account of ordination: Thomas S. Houts, George M. Davidson.

97. On motion of Mr. Warren the following resolution was *adopted*: —

Resolved, That the General Council be requested to consider whether a portion of the income of the Rice Fund may not be devoted to subscription to the Concordance of Mr. Potts, to be presented to such persons as the Advisory Committee of the Trustees of the legacy may deem expedient; and that the Council be prepared to report its opinion to the Convention at its next session to be held in Boston.

98. The Address, prepared by the Rev. R. R. Rodgers, from the General Conference of the New Church in Great Britain to the Convention, was read; and the reply, by the President of the Convention, was read and *adopted* as the address of the Convention to the English Conference.

99. It was *voted*, That the Rev. T. F. Wright and the Rev.

H. C. Dunham be the messengers of the Convention to the English Conference.

100. The President announced the following committees :—

On the Publication of Swedenborg's Manuscripts: Rev. W. H. Benade, Rev. S. H. Worcester, Rev. S. M. Warren, Rev. J. C. Ager. To audit the Treasurer's accounts: David L. Webster, James R. Carter. To raise funds in aid of the Rev. J. F. Potts: Rev. S. M. Warren, Rev. L. H. Tafel, Rev. E. C. Bostock.

101. It was *voted*, That at the close of the religious services on Sunday the Convention stand adjourned, to meet within the limits of the Massachusetts Association at the call of the President and Secretaries.

102. The 71st Selection was sung, and the President pronounced the benediction.

CHAUNCEY GILES, *President.*

WILLARD H. HINKLEY, }
S. S. SEWARD, } *Secretaries.*

Memoranda.

ON Wednesday afternoon, June 8th, the American New-Church Sabbath-School Association held its annual meeting at 3 o'clock. At 8 P. M. a conference on the general work of the Sunday school was held at which the Rev. L. P. Mercer, of Chicago, presided, and addresses were delivered by Mr. M. G. Browne, of Cleveland, Ohio, and the Rev. Messrs. Cabell, Werren, and Seward.

On Thursday evening a conference was held at the church on "The Labor Question in the Light of the New Church." The Rev. Jabez Fox presided and delivered an address, followed by Mr. C. H. Meday, of Detroit, and Rev. S. C. Eby, of St. Louis.

On Friday, at noon, the Rev. John Whitehead, of Pitts-

burgh, Pa., preached on PSALM cxxii. 6–9, subject: "The State of Peace in the New Jerusalem." In the evening a reception was given to the Convention, and its friends and visitors, at the residences of Mrs. C. H. Meday, and Mrs. S. R. Mumford, on Cass avenue, corner of Joy Street.

On Saturday the Rev. Joseph S. David, of Parkdale, Ontario, Canada, preached at noon, on "The Rock on which the Church is Built," text, MATT. xvi. 16–18. In the evening the meeting preparatory to the Holy Supper was conducted by the Rev. James Reed, of Boston, Mass.; subject: "Actual Repentance the only True Preparation for the Holy Supper." Miss Jessie and Miss Cora Field, of Detroit, were confirmed by the Rev. L. P. Mercer.

On Sunday morning at 10.30 o'clock public worship was conducted by the Rev. John Worcester, of Newtonville, Mass., who preached on ZECH. viii. 23; "We will go with you, for we have heard that God is with you." Mrs. Martha J. Wood, of Davisburg, Mich., was baptized by the Rev. A. F. Frost. The collection amounted to $140.

The Most Holy Sacrament of the Lord's Supper was administered at 3.30 P. M., by the President of the Convention, assisted by the Rev. Messrs. Werren, Smyth, Mercer, and Seward, to one hundred and sixty-nine communicants. At 7.30 P. M. the Rev. J. C. Ager, of Brooklyn, N. Y., preached on "The Woman in the Wilderness, or the Church and Modern Life." The collection for the American New-Church Sabbath-School Association was $37.50.

Besides the above services, the Rev. Chauncey Giles preached in the morning at the Unitarian Church, and the Rev. L. P. Mercer in the evening at the Universalist Church.

On Monday afternoon an excursion was given by the ladies of the Industrial Society of the Detroit Society to the members and friends of the Convention, on the Detroit River and Lake St. Clair.

The American Conference of New-Church Ministers met on Tuesday morning at 10.30, and at 12 o'clock the annual address was delivered by the Rev. John Goddard, of Cincinnati, Ohio.

Reports of Officers and Committees.

No. 1.—Report of the Secretaries.

The Journal for 1886 was printed as usual by the publishers of the *New-Jerusalem Magazine* in their August number. Eight hundred copies were struck off for the use of the Convention; of which one hundred and ten copies were sent to the English Conference in time for their August meeting, a suitable number to the various other foreign bodies of the Church, two hundred copies reserved, and the balance distributed to the officers, ministers, and delegates to the Convention, and to the Associations and Societies belonging to it.

One hundred and ten copies of the Minutes of the English Conference were received, and mailed to the ministers and officers of the Convention.

During the past year a careful count has been taken, by Mr. F. A. Dewson, of the Journals of the Annual Sessions of the Convention now in possession of the Convention and under the care of Mr. Dewson. From this statement it appears that we have no copies of the 1st, 2d, 3d, 4th, 5th, 6th, 7th, 10th, and 12th Journals, except the one in the possession of the Secretary and carried by him to every meeting. Of the Journal of the 8th Session we have only one copy; of the 9th, five; of the 11th, two; of the 13th, one; of the 14th, two; of the 15th, one; of the 16th, two; of the 17th, none. Of the remaining Journals from 1836 to the present time, we have from thirty to two hundred copies each. Application has been made to the Secretaries during the year for full sets of the Journals, which it was impossible to grant. The Secretaries would, therefore, respectfully submit to the Convention the propriety of reprinting the first seventeen Journals in one or two volumes.

The usual assessment for the general expenses of the Convention was made, the result of which will be seen by reference to the report of the Treasurer.

Willard H. Hinkley,
S. S. Seward, } *Secretaries.*

No. 2.— Report of the Treasurer.

Francis A. Dewson, Treasurer, *in account with* the General Convention of the New Jerusalem in the United States of America.

General Fund.

1886.		Dr.	Cr.
May 30.	To Expenses of S. S. Seward, Secretary	$10.00	
30.	Expenses of W. H. Hinkley, Secretary	12.50	
Sept. 1.	Printing Report of Treasurer	9.90	
1.	Printing Convention Journal	289.92	
1.	Mailing, etc.	26.68	
Dec. 31.	Postage	3.00	
1887.			
Mar. 26.	Rent of Safe	5.00	
26.	Engrossing letter for Rev. T. F. Wright	1.30	
Apr. 30.	Printing Journal Ministers' Conference	35.23	
30.	Balance on hand	721.04	
1886.			
May 1.	By Balance of Last Account		$705.57
30.	Collection in New York		171.58
30.	Contributions, R. A. Lewis, $10.00		
	E. B. Warren 10.00		20.00
30.	Assessment of Illinois Association. 1886,		30.00
Sept. 25.	" Ohio Association "		30.20
Oct. 7.	" Milwaukee Society "		1.25
7.	" Canada Association 1887,		16.65
1887.			
April 30.	" Massachusetts Association "		78.55
30.	" Connecticut Association "		1.25
30.	" Maine Association "		18.15
30.	" Michigan Association "		9.25
30.	" Minnesota Association "		3.15
30.	" Maryland Association "		11.95
30.	" Topeka Society "		1.25
30.	" Denver Society "		1.60
30.	Interest on balances		14.17
		$1,114.57	$1,114.57

Zina Hyde Fund.

1886.			
Sept. 6.	To Cash paid Board of Missions	$500.00	
May 1.	By Balance as per last account		$500.00
		$500.00	$500.00

Wilkins Fund.

		Dr.	Cr.
1887.			
Apr. 16.	To Amount paid Theological School	$120.00	
1886.			
July 1.	By Interest on United-States Bonds.....		$30.00
Oct. 1.	" " " "		30.00
1887.			
Jan. 1.	" " " "		30.00
Apr. 1.	" " " "		30.00
		$120.00	$120.00

Wales Fund.

1886.			
Apr. 16.	To Amount paid Theological School.....	$250.00	
Sept. 6.	By Interest on S. D. Garey's Mortgage.....		$75.00
Oct. 5.	" " F. G. Barnes's "		50.00
1887.			
Mar. 3.	" " S. D. Garey's "		75.00
Apr. 8.	" " F. G. Barnes's "		50.00
		$250.00	$250.00

Mrs. Emily S. White Fund.

1886.			
Dec. 30.	To Cash paid Board of Publication for Latin works sent to School, Pittsburgh Society..... Library, " " ..... Boys' School, Philadelphia Academy ..... Library, Cincinnati Society ..... " Brooklyn " ..... " Philadelphia " ..... " Theological School, Gen. Con. ..	$122.00	
July 6.	To Investment in Mortgage of C. H. Pitman....	2,200.00	
1887.			
May 1.	Balance	25.40	
1886.			
May 1.	By Balance from last account		2,061.79
Oct. 1.	Interest, R. H. Andrews		180.00
Oct. 1.	Rent, " "		22.28
Oct. 1.	Interest on balances		28.33
1887.			
Jan. 1.	" C. H. Pitman.....		55.60
		$2,347.40	$2,347.40

Principal, $4500. Income, $725.40.

Richards Fund.

1887.			
Apr. 16.	To Amount paid Board of Publication.	$40.00	
1886.			
July 1.	By Interest on United-States Bonds.....		$10.00
Oct. 1.	" " " "		10.00
1887.			
Jan. 1.	" " " "		10.00
Apr. 1.	" " " "		10.00
		$40.00	$40.00

Jenkins Fund.

		Dr.	Cr.
1887.			
April 16.	To Amount paid Theological School	$100.00	
1886.			
Oct. 5.	By Interest on F. G. Barnes's Mortgage.....		$50.00
1887.			
April 8.	" " " "		50.00
		$100.00	$100.00

Cash Balances.

1887.			
May 1.	General Fund.....	$721.04	
May 1.	Emily S. White Fund.....	25.40	
	Deposit in National Exchange Bank, Boston....		$746.44
		$746.44	$746.44

Property of the Convention in the hands of the Treasurer.

Wales Fund.	Mortgage of S. D. Garey at 5 per cent. $3,000.00		
"	" F. G. Barnes at 5 per cent. 2,000.00		
			$5,000.00
Jenkins Fund.	" " " at 5 per cent.		2,000.00
Wilkins Fund.	United-States Bonds at 4 per cent..... ..		3,000.00
Richards Fund.	" " " at 4 per cent.....		1,000.00
White Fund.	Mortgage of R. H. Andrews at 6 per cent... 3,000.00		
"	" " C. H. Pitman at 5 per cent..... 2,200.00		
"	Cash 25.40		
			5,225.40
General Fund.	"		721.04
	Total		$16,946.44

Of the White Fund there is:	Principal.....$4,500.00		
	Income 725.40		
	Total		$5,225.40

The Treasurer has also received a legacy of $100 from estate of Elizabeth M. Adams, of Peoria, Ill., which has been paid over to the Board of Publication in accordance with the will of the testatrix.

It seems desirable to continue the small assessment of five cents per capita upon members of the Convention. No assessment was laid by any vote of the last Convention or the Executive Committee for 1886, but notices were sent at a late date this year, and have met with partial response; the New York, Ohio, Illinois, and Pennsylvania Associations and the San-Francisco Societies have not been heard from.

Respectfully submitted.

FRANCIS A. DEWSON, *Treasurer.*

BOSTON, May 1, 1887.
Examined and found correct.

D. L. WEBSTER,
J. R. CARTER, } *Auditors.*

NOTE.— The assessments of the New York, Ohio, and Illinois Associations have been sent to the Trearurer since the printing of this report.

No. 3.— REPORT OF THE GENERAL COUNCIL.

THE General Council has held one meeting since the last session of the Convention, at Detroit on the 8th inst.

The subject of the times of holding the meetings of the Convention and of the Conference was brought before the Council by a Committee from the Conference. The subject was discussed but no action was taken.

A statement was made to the Council respecting the early Journals of the Convention. Of some of them there are few, if any, in existence beside those in the hands of the Secretaries, and it was deemed advisable that there should be a reprint of the first seventeen Journals. The subject will be brought before the Convention.

It was voted that the assessment upon Associations and Societies for the coming year ending May 1st, 1888, be five cents *per capita.*

WILLARD H. HINKLEY, *Secretary.*

No. 4.— Supplementary Report of the General Council.

The General Council presents the following Report: —

They have considered the two amendments to the Constitution proposed by Mr. Scammon and recorded in the Journal of last year, Minute 99, and have adopted the following resolutions: In relation to the first proposed amendment, it was —

"*Resolved*, That the General Council does not recommend to the Convention the adoption of the proposed amendment, in relation to the General Pastorate, as, in the opinion of the Council, the present Rule on the subject, meets the wants of the Church better than any other that has been suggested."

In relation to the second it was —

"*Resolved*, That it is inexpedient to adopt the proposed amendment."

Willard H. Hinkley, *Secretary.*

No. 5.— Report of the New-Church Board of Publication.

The present Board of Directors, with its classification and organization, is as follows: —

Term expires 1887.	*Term expires 1888.*
Rev. A. F. Frost, of Mich.	Rev. Jabez Fox, of Washington.
Rev. Chauncey Giles, of Pa.	E. A. Gibbens, of New York.
H. C. Spencer, of Washington.	Rev. W. B. Hayden, of Maine.
C. H. Allen, of Ohio.	James M. Hill, of Illinois.
G. Woolworth Colton, of N. Y.	Rev. J. R. Hibbard, of Pa.

Term expires 1889.	*Term expires 1890.*
R. A. Lewis, of Pa.	Rev. S. S. Seward, of N. Y.
Rev. J. C. Ager, of New York.	D. L. Webster, of Mass.
F. J. Worcester, of New York.	Rev. Frank Sewall, of Ohio.
Rev. J. Reed, of Mass.	Mordaunt Bodine, of N. Y.
R. M. Pulsifer, of Mass.	Rev. John Whitehead, of Pa.

OFFICERS.

President.— Richard A. Lewis, of Philadelphia, Pa.
Secretary.— Francis J. Worcester, of New-York City.
Treasurer.— Mordaunt Bodine, of New-York City.

Executive Committee.— MESSRS. LEWIS, WORCESTER, BODINE, SEWARD, AGER, GIBBENS, and COLTON.

Auditing Committee.— MESSRS. WORCESTER and COLTON.

The statement of the business, finances, etc., of the Board for the past year is presented below : —

Fifty-Thousand Dollar Fund.

Collected prior to April 1, 1886	$39,128.89	
Collected April 1, 1886, to April 1, 1887	2,515.00	
Total Receipts		$41,643.89
Funds in Treasurer's hands April 1, 1886	$318.64	
Interest on Richards Fund	40.00	
Adams Legacy	100.00	
Bailey Property	1,100.00	
Webster Legacy	1,250.00	
Interest	25.00	
Disbursements as to Bailey Property		$31.06
Funds in Treasurer's hands April 1, 1887		2,802.58
	$2,833.64	$2,833.64

New-Church Messenger Fund for 1886–87.

Funds in Treasurer's hands April 1, 1886	$182.81	
Collected April 1, 1886 to April 1, 1887	992.75	
Disbursed by the Editor		$1,146.28
Funds in Treasurer's hands April 1, 1887		29.28
	$1,175.56	$1,175.56

E. H. Swinney Fund.

Funds in hands of Treasurer April 1, 1886	$78.88	
Funds received during year	449.27	
Paid E. H. Swinney and family		$528.15
	$528.15	$528.15

Merchandise Statement.

DR.		
To Merchandise inventoried April 1, 1886	$4,136.19	
" purchased from April 1, 1886 to April 1, 1887	3,025.57	
To Expenses for the same time	2,085.94	
To Net profit	200.95	
		$9,448.65

CR.

By Merchandise Sales April 1, 1886, to April 1, '87,.....	$5,562.13	
" on hand, as per inventory.....	3,886,52	
		$9,448.65

"Messenger" Statement.

DR.

To Cost of Paper.....	$930.86	
Printing and Publication Expenses.....	3,783.24	
Editorial Expenses.....	1,519.65	
Net Profit.....	568.11	
		$6,801.86

CR.

By Receipts from Subscriptions.....	$6,626.75	
" " Advertisements.....	175.11	
		$6,801.86
Subscription List of "Messenger," April 1, 1887.	2,649	
Free List.....	255	
Exchange List.....	68	
Paid from Special Subscription Fund.....	52	
Surplus, about.....	75	
Copies printed weekly.....	3,099	

Assets and Liabilities.

Cash in Manager's hands.....	$591.47	
Merchandise.....	3,886.52	
Plates, Types, Fixtures, etc.....	898.24	
Expended for New Plates, on account.....	750.00	
Debts considered good.....	971.18	
Assets in charge of Manager.....		$7,097.41
"Fifty-Thousand Dollar Fund" balance.....	2,802.58	
"Messenger" Sustaining Fund.....	29.28	
Assets in charge of Treasurer.....		2,831.86
		$9,929.27
Deduct Liabilities.....		240.54
Net Assets.....		$9,688.73

Summary of Income and Expenditure.

INCOME.

Treasurer's Receipts.....	$3,957.02	
Profit on Merchandise.....	200.95	
Profit on "Messenger".....	568.11	
Amount carried forward.....		$4,726.08

Amount brought forward		$4,726.08
EXPENDITURE.		
Treasurer's Payments	$1,705.49	
General Expenses	118.78	
Sundries	16.15	
		$1,840.42
Net Increase for the year		$2,885.66
Net Assets, April 1, 1887	$9,688.73	
Net Assets, April 1, 1886	6,803.07	
		$2,885.66

POLICY OF THE BOARD.

During the past year the Board has adhered strictly to the policy of making its work self-sustaining as far as possible, and has only attempted such work as promised immediate returns. Whether this is the true policy for it to pursue is perhaps questionable, but it seemed to be the only one open to it at the beginning of the year, with little more than $300 in the treasury to the credit of its general fund. The Board was organized for benevolent, charitable, and missionary purposes, that is, as a machine or instrument to assist people, so desiring, to spend money for such purposes. Getting returns for its work in money should be a mere incident to the work and not the object of the Board, whose real use is to wisely apply the funds contributed by others for publication purposes, and not to make its own funds.

The services of Mr. Jackson have been retained throughout the year at a compensation to him of only $1,000, and $100 of this was made contingent upon the realization of profits from the business to at least that amount. The sum of $500 was also appropriated as wages of an assistant for him in the rooms.

BUSINESS OF THE YEAR.

A comparison between this merchandise statement and that of last year will show an apparent falling off in the sales during the past year of about $500; but the amount of sales in last year's statement included sales amounting to $1,094 for account of the American Swedenborg Printing and Publishing Society, and in this year's statement such sales are not included, although they have in fact amounted to $2,033.77. Thus the sales for this year are really $612.60 more than for the year preceding. The same remark applies also to stock purchased; for there has been $849.98 worth more purchased this year than last. Profits have somewhat

fallen off, owing to increase in rent and salaries, and the sale of a considerable amount of stock at less than inventoried prices.

FUNDS OF THE BOARD.

It will be seen from the financial statement that the Fifty-Thousand Dollar Fund is still kept open on the books of the Board, and that all receipts from general contributors to its funds are credited to this account. The principal additions to this account during the past year have been bequests of $100 and $1,250 respectively from Mrs. Elizabeth Adams, of Peoria, Ill., and Mr. J. G. Webster, of Boston, Mass.; and the proceeds of the sale of some lots near Duluth, Minn., conveyed some years ago to the Convention, by Mr. and Mrs. W. C. Bailey, to further its publication uses; and as the Board has since paid the taxes and charges upon the lots, they were, by a vote of the Convention at its last meeting, conveyed to the Board. The amount received for these lots, $1,100, was nearly $1,000 in excess of what they had cost the Board.

The Swinney Fund has been closed. The death of Mr. Swinney, on Dec. 24, 1886, rendered its further continuance unnecessary. The sum of $1,128.15 has been received and paid out upon this account.

Some explanation should be made concerning the *New-Church Messenger* Fund, as it is called in the financial statement. This fund is raised for the express purpose of being paid over to and used by the editor of the *Messenger*, in his discretion, to pay for editorial assistance, news correspondence, and contributed articles. It had its origin at a time when it was hard to raise money for the general uses of the Board, as it was supposed by many that a large portion of such moneys went for the expense of the merely local work of supporting rooms in the city of New York.

NEW-CHURCH MESSENGER.

The *Messenger* statement shows a profit of $568; but it must be remembered that this is exclusive of the *Messenger* Fund, of which $1,146.28 has been applied to the expenses of the *Messenger*, showing in reality a deficit of $578.17 upon this account. On this basis, however, the *Messenger* deficit last year was $1,314.50; so that it came $730.33 nearer being self-sustaining this year than it did last.

If the profit on merchandise be subtracted from the real deficit on the *Messenger*, it will appear that the net cash deficit in the

work of the Board was only $375, which seems to be the measure, in dollars, of the benevolent, charitable, and missionary part of the enterprise.

The Board appreciates the fact that the publication of the *Messenger* is its great work. Much of the time of the meetings of its Executive Committee is devoted to furthering plans for its improvement. Arrangements have been made for the appearance of the next volume in new type, and $500 from the general funds have been appropriated to this purpose. As the *Messenger* Fund is practically exhausted, friends who prefer to make their contributions to this specific use are reminded of the urgent need for its replenishment.

THE BOOK OF WORSHIP.

The Executive Committee were instructed by a vote of the full Board, and also of the Directors, to ascertain whether the sentiment of the Church was in favor of making the paging of the *Book of Worship* continuous, and of binding with that book the *Book of Rites and Sacraments*. From as thorough a canvass as it was possible to make, it was found that the general sentiment was against re-paging, but in favor of binding the two books together; and hence it has been decided that all future editions of the *Book of Worship* shall include the *Rites and Sacraments*.

NEW PUBLICATIONS.

The Board has in active preparation the Rev. Mr. Sewall's translation of *De Anima*, the plates of which are nearly completed; and about 750 subscriptions for the book have been received. It has also in hand a volume by the Rev. E. C. Mitchell, on the *Parables*, which will be shortly issued; and a new and improved edition of the *Compendium*, with the introduction by Mr. Bigelow thoroughly revised and extended, will be soon published.

The Board has printed during the year 5,000 volumes of *The Nature of Spirit*; 1,000 *Last Judgment*; 500 *Hosanna*; 500 each of the New York and Boston editions of the *Book of Worship*; and purchased from Roberts Brothers, the balance of the fine edition, 105 volumes, of Worcester's *Life of Swedenborg*, which it sells at $2.00 per volume.

The Iüngerich Trustees report that they have printed during the past year from the Rotch plates, 1,000 each of the *True Christian Religion* and the *Apocalypse Revealed*, for their work of free distribution to the clergy.

The Board desires again to call the attention of the Church to its facilities for carrying on the book publishing work. It believes it can manufacture books cheaper than it can be done through any of the great publishing houses, for the reason that we can go into the open market and get our work done at a small advance above the cost, and that so large a share of the work is done gratuitously. Two of our ministers have committed their publications to its care, one of which will soon be ready for inspection. The Board solicits the patronage of others.

F. J. Worcester, *Secretary.*

No. 6. Report of the Directors of the Corporation of the New-Church Theological School.

Although the Treasurer's account shows a small balance of income unexpended, the total expense of the school for the year as shown by the payments made was $3,860.72, while the income from all sources was but $3,778.62, showing an excess of expenditure over income of $82.10. The income for the year is made up as follows: —

Earnings of Endowment Fund	$1,633.80
Earnings of Funds held by the Convention . .	470.00
Earnings of Funds applicable to Theological education, held by other Trustees . .	923.57
Collections and Voluntary Contributions . .	751.25
	$3,778.62

The Endowment Fund was reported last year as $27,020 and has been increased during the year $1,250 by a legacy from the late John G. Webster, and $100 by the sale of an interest in the Marine Bank of Chicago, held by former trustees of the school, making total amount paid in $28,370. There is also an uncollected subscription of $3,000, on which interest is paid, making the total fund from which income is derived $31,370. A legacy of $10,000 from the late Lyman Clark to the Massachusetts New-Church Union in trust for the school, has been paid during the year, and $335.97 of income therefrom has already been received by this corporation. While this Fund is not controlled by this

corporation and does not appear as part of its permanent resources, it is practically an addition to the endowment of the school and its timely receipt saves our treasury from a most unsatisfactory exhibit.

The Directors desire to urge again upon the General Church the importance of further increase of the Endowment Fund that the corporation may be prepared to meet the demands which the growth of the school is sure to make in the immediate future. The use is in its infancy and the demand for its pecuniary support has but just begun. The most liberal provision likely to be made will not be in advance of the need.

The Funds held by the Convention, the income of which is now appropriated to the Theological School, are as follows: —

Wilkins Fund $3000; Wales Fund $5000; and Jenkins Fund $2000. Funds applicable to theological education but held by other trustees, the income of which is now paid to this school, are Lydia Worcester Fund $10,000, Lyman Clark Fund $10,000, Cary Fund $940, and Jenkins Fund $2000.

Students in the school have also been aided to some extent from funds held by the Boston Society, but the disbursements are not made through this corporation.

ALBERT MASON, *President.*

EDWARD A. WHISTON, *Clerk.*

BOARD OF DIRECTORS OF THE CORPORATION OF THE NEW-CHURCH THEOLOGICAL SCHOOL.

ALBERT MASON, Brookline.
DAVID L. WEBSTER, Boston.
GEORGE ROPES, Boston.
WILLIAM J. CUTLER, Boston.
FRANCIS A. DEWSON, Newton.
WILLIAM N. HOBART, Cincinnati.
ALEXANDER OFFICER, Chicago.
WILLIAM MCGEORGE, JR., Philadelphia.
RICHARD A. LEWIS, Philadelphia.
ROYAL M. PULSIFER, Newton.
GEORGE T. HAWLEY, Boston.
HIRAM F. MILLS, Lawrence.
JOSEPH A. BARKER, Providence.
and two vacancies.

No. 7.—Report of the Treasurer of the Corporation of the New-Church Theological School.

George Ropes, Treasurer, *in account with* the Corporation of the New-Church Theological School.

Current Expenses.

1886.		Dr.	
May 1.	To balance Cash per account rendered		$107.74
17.	O. D. Homer, interest on Mortgage		150.00
18.	Collection, Abington Society		27.46
June 1.	George S. Woodman, interest on Mortgage		137.50
7.	Collected at Convention : —		
	R. Carswell	$5.00	
	Henry H. Hay	1.00	
	Cash	.50	
	J. B. McGeorge	5.00	
			11.50
7.	Wm. McGeorge, Jr		100.00
14.	Alexander Officer, Chicago		10.00
18.	Rev. John Worcester		10.00
23.	Interest on Providence Society Mortgage		250.00
Sept. 10.	Lloyd N. Frost, Detroit		.50
Oct. 18.	Rev. E. C. Mitchell, St. Paul, Minn.		25.00
Nov. 29.	Rev. T. F. Wright, Bridgewater, Mass.		40.00
Dec. 1.	George S. Woodman, Interest on Mortgage		137.50
24.	Income from Lyman Clark Fund		173.75
24.	Contribution, Bridgewater Society		5.00
24.	Contribution, Brockton Society		30.00
1887.			
Jan. 18.	George Copeland, Jefferson, Wis.		100.00
18.	Lewis Ryder, Jefferson, Wis.		50.00
Feb. 3.	Mrs. Luther Clark		20.00
4.	New-Church Institute of Education, income from Jenkins Fund	$50.00	
4.	New-Church Institute of Education, income from Cary Fund	37.60	
			87.60
4.	Income from Lydia Worcester Fund, per Trustees that Fund		400.00
8.	O. D. Homer, interest on Mortgage		150.00
10.	S. M. Warren		10.00
10.	Job Barnard		5.00
10.	R. C. Kimball, Brockton		5.00
10.	E. A. Whiston		2.00
14.	W. N. Hobart, Cincinnati		15.00
14.	M. G. Browne, Cleveland		2.00
	Amount carried forward		$2,062.55

		Amount brought forward	2,062.55
Feb.	14.	To Interest, Brookline Church Mortgage	212.50
Mch.	15.	Collection, Boston Highlands Society	36.00
April	6.	Rev. Joseph Pettee	50.00
	14.	R. M. Pulsifer, interest on Contribution to Endowment Fund	150.00
	14.	O. D. Homer, interest on Mortgage	150.00
	14.	Rev. James Reed	25.00
	18.	F. A. Dewson, Treasurer of General Convention : —	
		Account of Wales Fund $250.00	
		Wilkins Fund 120.00	
		Jenkins Fund 100.00	
			470.00
	18.	F. A. Dewson, income from Lydia Worcester Fund	100.00
	21.	Alexander Officer, Chicago	10.00
	23.	Income from Lyman Clark Fund	162.22
	23.	New-England Trust Co., interest to Dec. 31, 1886	13.80
	26.	Interest, Brookline Church Mortgage	212.50
	30.	Contribution, Cincinnati Society	11.75
May	1.	Contribution, Newton Society	60.00
	1.	Interest, Mass. Loan and Trust Co	70.00
	1.	Collection, Abington Society	40.04
	1.	George Ropes	50.00
			$3,886.36

By	Mass. New-Church Union, rent of rooms	$300.00
	Taxes on Land at Chicago	107.00
	Janitor, Salary	34.00
	Fire Insurance	6.33
	Light and Fuel	21.80
	Books, Printing, and Stationery	68.94
	Cleaning blankets, camphor, and labor	2.15
	Expense collecting Cheque on Cincinnati Bank	.20
	Aid to Students	762.00
	Salaries of Instructors	2,540.00
	Printing, Advertising, and Correspondence School	18.30
	Balance Cash on hand, deposited New-England Trust Co	25.64
		$3,886.36

Endowment Fund.

By	Property on hand as stated in last annual account	$27,020.00
	Balance of unpaid Subscriptions	3,000.00
	Payment for $12,000 Certificate Marine Bank, see Records Dec. 6, 1884	100.00
	Cash received, legacy of J. G. Webster	1,250.00
		$31,370.00

Invested as follows: —

Mortgage on Church, Land, and Parsonage, Brookline, Mass.		$8,500.00
Mortgage on House and Land of O. D. Homer, West Newton		6,000.00
Mortgage on House and Land of George S. Woodman, Newtonville		5,500.00
Mortgage on Church property, Providence, R. I.		5,000.00
Balance of Subscription from R. M. Pulsifer, Esq.		3,000.00
Cash deposited Mass. Loan and Trust Co.	$2,000.00	
Cash deposited New-England Trust Co.	1,370.00	
		3,370.00
		$31,370.00

Real Estate at Hyde Park, Chicago; The northwest quarter of the southwest quarter of the west half of the northeast quarter of Section numbered 36, Township numbered 38, north of Range 14, east of the third principal meridian. The southwest quarter of the northwest quarter of the west half of the northeast quarter of Section numbered 36, Township numbered 38, north of Range 14, east of the third principal meridian. The southeast quarter of the northwest quarter of the west half of the northeast quarter of Section numbered 36, Township numbered 38, north of Range 14, east of the third principal meridian. 15 acres. Tax Assessor's valuation $2,079.00

George Ropes, *Treasurer.*

E. & O. E. Boston, May 1, 1887.

Examined and found correctly cast and properly vouched.

Wm. J. Cutler,
F. A. Dewson,
R. M. Pulsifer. } *Finance Committee.*

No. 8.—Report of the Board of Managers of the New-Church Theological School.

The Board has held two meetings since the last report: one for reorganizing, at the time of the last meeting of the Convention; and another on the tenth of May, to attend the closing exercises of the school. At this time the Diploma of Graduation was voted to Mr. Abraham Lincoln Kip, who has completed the full three years' course.

The supervision of the school has been in the hands of the Executive Committee of the Board, which has had frequent meetings and attended to the details of the management. An Examining Committee also was appointed early in the year, composed in part of gentlemen outside the Board of Managers. This committee has attended to the duties which it was requested to perform and has presented a report, which is appended below, together with the report of the President.

The Board has voted to nominate for reëlection: Rev. Messrs.

S. S. Seward, S. F. Dike, William B. Hayden, and Mr. William N. Hobart, whose terms expire this year; also Dr. E. A. Whiston to take the place of Mr. Francis Phelps, who resigns his place on account of ill health and removal to a remote home in the country.

For the Board of Managers.

SAMUEL F. DIKE, *Chairman.*

REPORT OF THE PRESIDENT OF THE SCHOOL.

The session of the school this year opened on Wednesday, the sixth of October, and is to close on Wednesday, May 11, making a continuous session of thirty-one weeks, broken only by one week at Christmas.

The instructors have been the same as last year, with the same arrangement of times; except that Mr. Wright, who was expecting to be absent after February 1, gave instruction in Homiletics on two afternoons in the week up to that time. The Executive Committee granted leave of absence to Mr. Wright from February 1, and at about that date he left for a journey in the Bible Lands and in Europe. Since his departure, his regular time on Monday afternoons has been occupied by the President with studies from the New Testament and the hearing of sermons.

Six students have been in attendance through the year; Mr. Kip, who completes the full course at this time, and is recommended by the Board of Instruction for a diploma; Messrs. Wheeler and Hayes, who are completing their second year, and who are employed respectively at Dorchester and at the Boston Mission; and Messrs. Landenberger and Rich, who have taken the full course for the first year, and Mr. Buswell, who has taken a partial course.

The diploma hitherto given by the school has certified that the person receiving it has completed satisfactorily the full three years' course of study in the school. I do not think it would be well to modify this or to lower our standard. But it has already happened, and it will frequently occur, that faithful students who may make useful ministers are unable to complete the full course satisfactorily, on account either of lack of preparatory education or of some hindrance not of their own fault. I think it will be well to prepare for these a formal certificate of attendance, which shall state truly the amount of work done by them in the school.

Besides the students in attendance, I have had correspondence with nine other young men, all, or all but one, of whom were desir-

ous of preparing themselves for the New-Church ministry. Of these, two have done the full work of the first year in the Theological Department, so far as this can be done by letters, and they probably will be present next year and enter the middle class. Two or three others, who have done less, may enter the younger class; and it has no doubt been of use to others still, to give them the opportunity of testing their interest in the work, and their fitness for it, without the trouble and expense of a term of probation.

I should be glad if more thorough drill in Correspondences could be given, and a wider study of the spiritual sense of the Scriptures. These subjects are considered as branches of the Department of Theology, and I have done what I could in them; but it is inadequate. A careful study is made of the *Apocalypse Revealed*, and in the course of the three years about three volumes of the *Arcana* are read, and some portions of the Gospels are studied; but I think there ought to be given a liberal introduction to the spiritual sense of all parts of the Scriptures. This has not yet been practicable, but I hope it will be in the near future.

JOHN WORCESTER, *President.*

REPORT OF THE EXAMINING COMMITTEE OF THE THEOLOGICAL SCHOOL.

AT a meeting held last year in New York, the Board of Managers appointed a committee to visit and examine the School, and to report upon its condition and needs. That committee consisted of Rev. Messrs. Hayden, Reed, Hinkley, Mann, and W. Goddard, Jr.

Near the close of the term just ended this committee attended to its duties. The four first-named members, or a part of them, were present at recitations in each of the departments of instruction from May 7 to May 11, inclusive. These were in detail as follows: —

May 7, Elocution, under the charge of Mr. Howard M. Ticknor.

May 9, Biblical study and interpretation, conducted by Rev. John Worcester, in the absence of Rev. Theodore F. Wright.

May 10, Hebrew, Greek, and Latin, in charge of Rev. J. E. Werren; Church History, Rev. S. F. Dike, D. D.

May 11, Theology, taught by Rev. John Worcester.

All these exercises gave evidence of thorough and comprehensive instruction on the part of the teachers, and of intelligent

interest and diligence on the part of the students. The committee were much pleased with the free and pleasant relations which existed between the instructors and the instructed. We can truly speak of the work and life of the school, so far as we came in contact with them, in terms of the highest commendation. We were exceedingly gratified with the spirit of earnest devotion cultivated by the religious exercises at the opening of each day's session; while the methods of instruction pursued were, in our estimation, eminently calculated to draw out the best faculties of the young men engaged, and to put them in the way of acquiring a right grasp and accurate knowledge of the several subjects. It would be a pleasure to speak of each department separately; but this would involve some repetition, and occupy too much time and space.

In considering ways in which the school might be further developed and improved, two points have occurred to the committee.

1. A closer union between the department of elocution and that of sermonizing. While these two branches cannot probably be placed, to disadvantage, under one instructor, it would seem desirable that the two teachers should, as far as possible, coöperate by attending each other's exercises now and then, and by cultivating an active mutual understanding at all times. It is not enough that the preparation and the delivery of sermons should be independently taught. Two things so intimately related should be made to feel their relationship.

2. We recommend, if it be practicable, as an addition to the present curriculum, one or more courses of lectures to be delivered in each term, by some of our active ministers, on subjects relating to their practical work. We think that such lectures would be useful in many ways. They would bring more vividly to the minds of the students than is now done, a conception of the actual life and experience of preachers and pastors, and would form a connecting link between the school and the general church, which could hardly fail to be of mutual benefit.

In conclusion, the committee take pleasure in expressing the opinion that the Convention is to be congratulated on the condition of its Theological School, which, though modestly and quietly pursuing its even course from year to year, is exerting and must continue to exert, through the ministers whom it sends out to all parts of the country, an influence which cannot be too highly estimated.

William B. Hayden, *for the Committee.*

No. 9.— Report of the Trustees of the New-Church Building Fund.

The Trustees of the New-Church Building Fund would respectfully report that the amount of money now at their disposal for the purposes of their trust, is, as appears from the appended account of the Treasurer, $971.29. No loans have been made during the past year, although it was expected that funds would be needed for Savannah. It will be noticed that no permanent investments have been made by the Trustees, because they desire to have funds ready on short notice, for the use of societies who need assistance. It is not desirable that a large sum should be kept on hand, and it is hoped that young societies who are in need of funds for building, will not hesitate to apply to the Trustees.

The terms of Julien Shoemaker and William McGeorge Jr., two of the Trustees, expire this year, and it will become necessary to elect two Trustees in their place to serve for three years.

All of which is respectfully submitted.

William McGeorge, Jr.,
Chairman Board of Trustees.

George Ropes, Treasurer, *in account with* The New-Church Building Fund.

1886.			
May 1.	By Balance on hand per account rendered Convention		$925.85
1887.			
May 1.	By interest from Mass. Loan and Trust Co.		28.81
	" " New-England Trust Co. (to Dec. 31, 1886),		1.63
May 21.	Interest from Crossville (Tenn.) Society, Mortgage		15.00
	Deposited Mass. Loan and Trust Co.	$823.23	
	" New-England Trust Co.	148.06	
		$971.29	$971.29
	Investment.		
	By amount advanced to Crossville (Tenn.) Society on Mortgage		250.00
	Making a total fund of		$1,221.29

E. & O. E.
Boston, May 23, 1887.

George Ropes, *Treasurer.*

Examined and found correct.

D. L. Webster,
James Richard Carter, } *Auditors.*

No. 10.—Report of the Trustee of the Rice Legacy.

D. L. Webster, Trustee, *in account with* the Rice Legacy.

Receipts.

1886.			
May	20.	Cash on hand per report	$801.36
June	26.	Boston Safe Deposit and Trust Company, Interest on Deposit	6.92
Nov.	29.	Dividend, First National Bank	120.00
		Coupon, Cowley, Sumner, and Ft. Smith Railroad Co.	35.00
		Coupon, Marion and McPherson Railroad Company.	35.00
Dec.	26.	Boston Safe Deposit and Trust Company, Interest on Deposit	8.43
1887.			
April	4.	Dividend, First National Bank	120.00
		Coupon, Cowley, Sumner, and Ft. Smith Railroad Co.	35.00
		Coupon, Marion and McPherson Railroad Company.	35.00
			$1,196.71

Disbursements.

1886.			
June	5.	Cash, New-Church Board of Publication, Books to Rev. G. F. Stearns	$15.75
July	14.	New-Church Board of Publication, Books to Rev. G. F. Stearns	11.25
		Mass. New-Church Union, Books to Rev. P. B. Cabell	20.00
Nov.	26.	Mass. New-Church Union, Books to W. H. Peters	18.00
		Mass. New-Church Union, Books to E. J. Halford	7.39
		Mass. New-Church Union, Books to Rev. T. Fuller.	10.79
		Mass. New-Church Union, Books to W. H. Peters	13.56
		New-Church Board of Publication, Messengers to F. L. Putnam, F. Putnam, H. H. Putnam, and Mrs. G. F. Frost	12.00
March	26.	New-Church Board of Publication, Books to J. E. Boyesen	13.91
	26.	New-Church Board of Publication, Books to J. E. Rosenquist	13.56
	26.	New-Church Board of Publication, Books to A. Acton and J. Stevenson	27.62
	26.	New-Church Board of Publication, Books to L. G. Landenberger and L. Rich	27.52
	26.	New-Church Board of Publication, Messenger to Mrs. C. D. Rice	1.50
	26.	Mass. New-Church Union, Children's Magazine to F. L. Putnam	1.00
		Amount carried forward	$193.85

	Amount brought forward		$193.85
	26.	Mass. New-Church Union, New-Jerusalem Magazine to F. L. Putnam	2.00
	26.	Mass. New-Church Union, Magazines to Mrs. C. D. Rice	3.00
May	21.	Balance at Boston Safe Deposit and Trust Company	997.86
			$1,196.71

Property of the Rice Legacy, May 21, 1887.

24 Shares Stock First National Bank of Boston at 200	$4,800.00
1 Bond Cowley, Sumner, and Fort Smith Railroad Company, guaranteed by Atchison, Topeka, and Santa Fé Railroad Company, at 113 1-2 and Interest	1,144.13
1 Bond Marion and McPherson Railroad Company, guaranteed by Atchison, Topeka, and Santa Fé Railroad Company, at 113 1-2 and Interest	1,144.13
Cash Balance as above in Boston Safe Deposit and Trust Company	997.86
	$8,086.12

D. L. Webster, *Trustee.*

Examined and found correct.

F. A. Dewson, *Auditor.*

No. 11.— Report of the Trustees of the Rotch Legacy.

1886.

May 1.	Balance of Cash on hand			$3,067.46
	Receipts.			
	Interest on Mortgage, Portland Society		$286.25	
	" " James R. Carter		300.00	
	" " H. S. Brown		131.30	
	" " A. D. Colby		67.50	
	Interest on Bonds, Eastern Railroad		180.00	
	Dividends, Bank of Redemption		240.00	
	Royalties, Board of Publication		6.04	
	Interest on deposit, New-England Trust Co		37.80	
				$1,248.89
				$4,316.35
	Payments.			
	Insurance		$58.75	
	Postage		1.00	
	Rent of Safe		10.00	
	Expenses of Translating		30.45	
	Amounts carried forward		$100.20	$4,316.35

Amounts brought forward	$100.20	$4,316.35
Trustees' Expenses	121.91	
Invested in Mortgage of A. D. Colby at 5 per cent	2,700.00	
		2,922.11
Balance of Cash on hand		$1,394.24

Property on Hand.

Cash	$1,394.24	
40 Shares Bank of Redemption, cost	4,477.20	
$3000 Bonds Eastern Railroad, cost	2,782.50	
Mortgage, Portland Society of the N. J.	5,725.00	
" J. R. Carter	6,000.00	
" J. B. Wiggins	2,200.00	
" A. D. Colby	2,700.00	
		$25,278.94
Plates, Books, etc., which cost		8,506.94
Total		$33,785.88

Arrangement has been made for the revision and retranslation of the *Arcana Cœlestia* by a corps of competent ministers and laymen acting under the supervision of Rev. John Worcester. The work is proceeding with diligence and the first volume will soon be ready for the printers, to be published in the same style as other works of the "Rotch Edition."

PELEG W. CHANDLER, } *Trustees.*
FRANCIS A. DEWSON, }

No. 12.—Report of the Council of Ministers.

The Council of Ministers report that a communication from the Ministers' Conference expressing a desire for a change of time in the meetings of the Conference and of the Convention was received by the General Council, and referred by them to the Council of Ministers. It has been carefully considered by them, as well as other questions that grew out of it relating to the Conference and the Council, with the following result: —

The Council have voted that "it is the sentiment of the Council of Ministers that the Ministers' Conference should be discontinued as a separate organization, and that the functions now performed by the Conference should be performed by the Council of Ministers."

We propose that the Council meet on the Tuesday afternoon preceding the next meeting of the Convention, and continue its sessions for business and conference until Thursday evening; that

Friday be left free for the meetings of the Sunday-school Association ; that Saturday morning be devoted to the meeting of the General Council and other Committees ; that the Convention assemble Saturday afternoon for organization, and possibly to hear the President's Address and some reports, though in some cases it may be well to reserve the Address until the evening ; that Sunday be observed according to the present custom ; and the business sessions of the Convention be continued until Tuesday afternoon ; that the Council of Ministers, and possibly also the General Council and other Boards and Committees have time for meetings on Wednesday and, if desired, on Thursday also.

All of these proposed arrangements are submitted for the approval of the Convention.

No. 13.—Report of the Board of Home and Foreign Missions.

The Board of Home and Foreign Missions presents the following report to the General Convention of its transactions for the year ending May 25, 1887 :—

Finances.

The accompanying Report of the Treasurer of the Board presents a very favorable financial exhibit, showing a larger amount of receipts than in any previous year.

The sum of $3,870.25 has been received from all sources. This sum added to the balance in hand at the date of the last Treasurer's Report, makes a total of $4,157.36 available for the uses of the Board. Of this amount $2,900.65 has been expended, leaving a balance of $1,256.71 on hand May 25th, 1887. When it is considered that the Board has no endowment nor any permanently invested fund, and that the whole amount received, with the exception of the Hyde Legacy of $500, has been derived from the free-will offerings of the people, the result will be regarded as very gratifying. The offerings and subscriptions at the last session of the Convention amounted to $1,472.57, all of which, except $5.50, has been received.

Our usual appeal by circulars sent through the mail has met with a liberal response from all parts of the country, and our missionaries have received from societies and individuals considerable sums of money, which have been accounted for to the Treasurer

of the Board. Our proposal that auxiliary missionary societies be formed, has met with little support.

The Newark, N. J., Mission Aid Society which first proposed the measure, and a similar society in Fall River, Mass., have responded, sending $20 and $10 respectively. The contribution from the Newark Mission Society was made up, as we are informed by its Treasurer, by monthly payments of ten cents received from its members since last fall. The Treasurer of this Society says in his letter to the Board: "It is such an easy and pleasant way to encourage mission efforts that we trust you will recommend the plan to others." The Board would gladly do so; and trusts that the worthy example set by our Newark brethren will not merely be approved by words, but will be followed by the formation of similar societies to aid in the great work which the Church is more urgently than ever called upon to perform.

It will be seen by our Treasurer's report that the amount received for foreign missions is smaller than that of last year. The generous donation of $400 last year from Mr. Nathaniel S. Simpkins, of Yarmouth Port, Mass., for the Italian mission has been followed this year by another donation of $200 from the same individual; others have also contributed. This has enabled us to remit to Prof. Scocia what seemed to be needed by him at this time.

It is hoped that the Convention will carefully deliberate upon the best means of raising money to carry on the work of the Board, and consider whether the time has not arrived for laying the foundation of an Endowment Fund, the income of which may be used, annually, for missionary uses of the Board.

If we would enter vigorously upon the work before us, in the coming year, we must receive even larger contributions of funds and more earnest sympathy and active coöperation from all parts of the Church.

The Work of the Past Year.

Nebraska.

In May last, an application was received from the Rev. O. L. Barler, then acting as Missionary of the Ohio Association, for aid to enable him to make a visit to Nebraska. The application was endorsed by the members of the Board from Ohio and aid was granted to the extent of $100. Mr. Barler spent the months of July and August in this mission. He delivered 28 sermons and lectures in 14 towns and places, baptized two adults and ten chil-

dren, and sold and donated nearly 800 books — 350 of which were Swedenborg's works. He has since removed to Nebraska and is located at Beatrice, a town of about eight thousand inhabitants, one hundred miles southwest of Omaha. He is ready to do missionary work in that State, but there are few receivers there and but little pecuniary aid could be expected from them.

NEW BRUNSWICK AND NOVA SCOTIA.

As mentioned in our last report, it was thought advisable that some work should be done in the British Provinces last summer. Accordingly, the Rev. Mr. Dike undertook this mission, the Rev. Mr. Hinkley filling his pulpit in Bath during his absence. He spent nearly the whole of the months of July and August in visiting places in New Brunswick and Nova Scotia, preaching and lecturing and conversing with the people he met. The number of New-Church people in these two Provinces is quite small and they can do but little towards supporting a missionary. Mr. Dike found the largest number and the strongest interest in New Annan and in the neighborhood of Yarmouth. He thinks that a Society might be formed in the former place. One interesting feature of Mr. Dike's visit was the personal acquaintance formed by him with a number of Old-Church clergymen who have received in some measure the truths of the New Church. He heard of a number of others residing in different parts of Canada. A report of this mission appeared in the *Messenger*. Mr. Dike desires to visit the Provinces again the coming summer, but the Board has taken no action on the subject.

THE CANADA ASSOCIATION.

On application of the Canada Association, the sum of one hundred dollars was granted to that body to enable it to sustain its missionary operations. From the accounts of their work published in the *New-Jerusalem Tidings* it appears to the Board that our brethren of that Association are laboring with good success and deserve the support and approval of the General Convention. Closer intercourse with them may help to strengthen the bond of charity which should exist between nations as well as between individuals.

VIRGINIA AND EAST TENNESSEE.

Early in the fall of last year, the Board received communications from the New-Church Society in Washington, D. C., asking us to aid them in the support of the Rev. Mr. Fox as a missionary, he

being the General Pastor of the Maryland Association. The Board did not feel called upon to aid in the support of the General Pastor of the Maryland Association, as such; but was willing to employ him to do missionary work in portions of Virginia and East Tennessee. He was therefore engaged to visit different places in that region. He labored successfully during the months of October, November, and December, visiting the following places in Virginia, namely: Herndon, Lincoln, Purcellville, Fairport, Hampton, Portsmouth, Petersburgh, Richmond, Hardwicksville, Lynchburg, Pamplin City, and Liberty; and Greeneville, Knoxville, and Graveston, in Tennessee. On this mission Mr. Fox delivered 61 discourses besides several informal talks, baptized 6 adults and 12 minors, and administered the Holy Supper 5 times. He was everywhere received with kindness and hospitality on the part of New-Church people and others, and in several places was freely accorded the use of Old-Church pulpits. Prejudice was removed and many became interested in the doctrines of the New Church. It is hoped that Mr. Fox will be able to keep up communication with some of those he has visited and induce them to read and reflect upon the new truths.

SAVANNAH AND FLORIDA.

The wants of the New Church in Savannah were brought prominently before the Convention at its last session. It was then voted to assist the New-Church society in that city by means of the Building Fund of the Convention, in the erection of a small chapel on a lot of ground owned by the society. This was proposed in the hope of making Savannah a central point for missionary operations in Georgia and Florida. The action of the Convention was well received by our friends in Savannah. A plan for a chapel and estimates of cost were obtained by the Secretary of the Board, and forwarded to Savannah. The cost was within our means. But the plan of the building was not entirely acceptable and it was thought by those most interested that the small debt remaining on the lot should first be wholly cleared off before any building was erected, and that it was very important that a missionary should visit Savannah as soon as practicable. The Rev. J. E. Smith, then residing in Wilmington, Del., consented to undertake this mission. He left home the latter part of December, going first to Savannah, where he met with a kind reception and, after one or two meetings in a public hall, full audiences assembled

to hear him and much interest was manifested. Mr. Smith labored to unite all the New-Church people in the effort to sustain public worship and to secure the erection of the chapel and the services of a minister.

For a time, the people of Savannah were much depressed by the effects of the great earthquake, but they supported Mr. Smith's efforts and hoped to be able to remove the debt by the first day of April. This has not at last advices been fully accomplished, but it will be, without doubt, and then it will be seen whether the plan proposed by the Board can be carried out. The prospect of doing so seems much better than when it was first proposed.

After preaching several Sundays in Savannah, Mr. Smith went to Jacksonville, Florida, on the invitation of the New-Church people of that city. At first, our friends there thought that little could be accomplished, but after one or two meetings in a public hall where lectures were delivered, the attendance and interest largely increased, and they were much encouraged, so much so that they have proposed to unite with the Savannah people in sustaining a missionary, if the Board will coöperate with them, offering to contribute $500 for the first year towards the payment of his salary. Letters received from Jacksonville and Savannah indicate that Mr. Smith's lectures were very useful, arresting the attention of strangers and awakening a lively interest in the Doctrines. While in Florida Mr. Smith also visited Maclenny, Bay Ridge, Apopka, and Merrimack in that State. In Merrimack four persons were confirmed, and a small Society was instituted, under the leadership of J. W. Leadenham, formerly a minister of the Protestant Episcopal Church, but for some years an avowed New-Churchman.

Mr. Smith returned to Savannah from Jacksonville, preaching in the morning of February 27, and lecturing in the evening to the largest audience that had assembled to hear him.

The Board will make every effort in the fall to meet the wants of this section and provide for the permanent supply of a minister for Savannah and Jacksonville.

TEXAS.

For more than a year before the last meeting of the Convention the Board labored to find a suitable man to undertake a mission to Texas, frequent calls having come from that State for a missionary. It was not until that meeting that one was found, able and willing to undertake the work, and it was not until some weeks later that

arrangements were effected with the Rev. E. D. Daniels for a three months' mission. He arranged his route and places to be visited before leaving home, having opened correspondence with a number of New-Church people. He left Washington, D. C., on the fifth of January, going directly to the northern section of Texas and proceeding southerly and easterly to Galveston. He remained in the State, lecturing, preaching, conversing, and administering the Sacraments, about three months. His labors were highly successful and warmly appreciated by the people.

From a summary statement of the work done on this mission, published in the *New-Church Messenger* of April 27, it appears that Mr. Daniels remained in the State 86 days; that during that time he delivered 81 discourses; speaking in 21 different places of meeting to audiences varying from 50 to 400 persons. He baptized 51 persons, 21 of whom were adults, including two ministers, and the remainder children. He administered the Holy Supper 3 times to companies of 17, 11, and 17, respectively. He distributed and sold a large number of books and tracts.

From numerous letters received by the Board and from Mr. Daniels's own reports, it has become evident that his services have prepared the way for the permanent settlement of a missionary, and the accomplishment of the proposed plans of the Board. In Galveston, where Mr. Daniels remained four weeks, the New-Church people have met our proposal to make Galveston a central station, by the orderly formation of a Society under the direction of the missionary, and taking steps for the erection of a chapel. It is expected that the building will be completed by July 1, and the Rev. Mr. Daniels has consented to spend the months of July and August in Galveston and vicinity, in order to inaugurate Divine worship and dedicate the chapel, as well as to visit places not far from Galveston. Since his return Mr. Daniels has transmitted his own sermons to Texas, to be read on the Sabbath by small circles of New-Church people in different places he has visited.

THE EASTERN SHORE OF MARYLAND.

In order to meet the call of the Board for his services in Georgia and Florida the Rev. J. E. Smith was obliged to leave his field on the eastern shore of Maryland unprovided for, for part of his absence. The Rev. Mr. Parmelee, of Wilmington, and Mr. McIntosh, of Easton, Md., did good service for him during the other part. Since his return from the South Mr. Smith has entered more

vigorously than ever upon this work, having removed from Wilmington, Del., and taken up his residence in Easton, Talbot Co., Md., where there has been a small New-Church Society for a few years, under the leadership of Mr. McIntosh.

Mr. Smith has become the pastor of this Society and preaches in three or four neighboring towns and villages to audiences who have already heard him for a year or more and are beginning to receive the doctrines. Indeed he confidently expects that small chapels will be erected in three different places by congregations who accept the teachings of the New Church, although they are not yet formally organized as New-Church Societies. The Board has aided Mr. Smith with its funds, in the support of this mission, as voted at the last session of the Convention.

MIDDLE TENNESSEE AND NORTHERN GEORGIA.

The Rev. J. P. Smith continues to labor faithfully in the service of the Board. The hope that he could leave McMinnville, Tenn. and locate at Caattanooga has at last been realized. He removed to that city Nov. 25, 1886. From June last until the latter part of November, he continued to preach at his usual missionary stations in Tennessee, namely, Chattanooga, Walling, and Crossville, and four or five other places in Warren, White, and other adjoining counties.

In December last a New-Church Society was permanently organized in Chattanooga. It now numbers twenty-six persons. Divine services are held every Sabbath. Since his removal, Mr. Smith has preached every Sunday with one exception, when he visited Crossville, to the new Society, finding that his services were more needed here than elsewhere. The prospects are good for growth and progress. It is expected that this Society will send delegates to the Convention at its present session, who will present an application for the admission of the Society into the Convention. The Board desires to coöperate with the Chattanooga and Crossville Societies in the support of Mr. Smith, and thus make a permanent centre of operations for this part of the country. As Mr. Smith has now secured a home in Chattanooga there seems to be no obstacle in the way of accomplishing this result.

FOREIGN MISSIONS.

But little has been done by the Board towards sustaining the work of missionaries in Europe. We are not yet able to send out men to foreign countries to propagate the truths of the New Dis-

pensation. We can only at present assist those who have engaged in the work on their own motion and gather from them and from other sources such information as may prove useful, to be circulated in our own country.

We submit herewith such information as we have received, premising that we have sent no aid to Sweden the present year, and have received no direct communication from either of the two parties into which the New Church in Sweden is now divided. The Rev. Mr. Boyesen, however, has sent a communication directly to the Convention.

ITALY.

Signor Scocia continues to labor faithfully in the work of making known the doctrines of the New Church in Italy. We annex his annual report which has been transmitted to the Board through the Rev. Frank Sewall, of Glasgow, Scotland.

Report of Professor Scocia for the year 1886-87.

"Dear Friends and Brothers: The season returns which brings the welcome duty of rendering to you a brief account of my labors in missionary work and of informing you of the progress the cause of the New Church is making in Italy.

"First of all I desire to inform you that in November last I undertook a new publication, a small monthly periodical, under the title of *Library of the New Age* (*Biblioteca della Nuova Epoca*) as a substitute for my early periodical, *La Nuova Epoca*, which for nine years was an efficacious means of diffusing in Italy a knowledge of the Heavenly Doctrines.

"The present periodical is of a smaller form, answering better to the purpose I have in view, which is the publishing of a series of popular tracts in order to interest my countrymen in the study of the doctrines.

"Social and scientific questions at present attract the attention of the cultivated and intelligent classes of the Italian people. For this reason I have proposed to discuss separately in these small works, in the form of special treatises, some of these questions in the light of the New Church. Our Church possesses on every point of science and philosophy a light which can illuminate and guide the real progress of humanity. What is chiefly important is to know how to present this teaching in its best aspect and in a correct form, so that it may receive the respectful attention it deserves.

"Another object I hope to accomplish in this small monthly publication is to make known to the public the valuable works of Swedenborg already translated into the Italian. For this purpose a list of these, my translations, and other books and tracts on the New Dispensation already published is appended to every number of the little periodical.

"Wishing to make a favorable beginning of my new publication I chose for its initial number two admirable discussions by the Rev. Chauncey Giles, entitled: 'The Conflict between Labor and Capital; its Cause and Remedy,' and 'The Curse and the Blessing of Riches.'

"Thanks to the generosity of a charitable lady of London, who furnished me with the necessary means, there were published of these two numbers twenty thousand copies, and these have been nearly all distributed together with the appended list of books.

"Up to the present time about one hundred Italians have responded to the invitation to become subscribers. Among these are three Delegates to the National Parliament, eight Professors of the Lyceum or University, six Roman Catholic Priests, and several ladies and gentlemen belonging to the highest ranks of society. Some of these have sent me the amount of the subscription for two years, expressing kindly their good wishes for the good success of the worthy enterprise.

"Also the sale of the works of Swedenborg and other books of the New Church has met with a moderate success. Since the month of June, 1886, up to the middle of April current, there have been sold in Italy: —

True Christian Religion	3
Heaven and Hell	10
Divine Love and Wisdom	4
Divine Providence	3
New Jerusalem and its Heavenly Doctrine	4
Summary Exposition	5
Earths in the Universe	19
Intercourse of Soul and Body	12
The Decalogue Explained	17
Biography of Swedenborg	1
Religion of Good Sense	6
Carried forward	84

Brought forward	84
Is it the Mind or the Brain that thinks?	26
The Errors and Evils of Modern Society	50
Catechisms	12
Volumes of *La Nuova Epoca*	9
Total	181

"Some persons, however, having learned that some of the works of Swedenborg are distributed gratuitously in the United States of America, have written to me asking if they could not enjoy a similar favor. My own financial ability would hardly admit of this in view of the heavy expense of publication in this city, and for this reason alone apart from any other considerations I have been compelled to respond in the negative to these requests. I have made exception in the case of a Roman Catholic priest, to whom I have reduced all the books he may want to half price.

"In the *New-Church Messenger* of the fourteenth of last July, page 29, I noticed a proposition made by Mr. R. W. Taylor, which seems deserving of attention. This gentleman writes: —

"'Would it not be a useful and substantial encouragement to Prof. Scocia if New-Church people in this country sent orders for copies of his works in Italian to be sent here? A few such books would not take up much room or be expensive in a household and many persons possessing such books would in time make acquaintance with some of the increasing number of Italians in this country to whom they might be loaned or given. . . . To this end I would like to know the cost of such books and if they could be obtained at the Book Room at Cooper Union.'

"This useful and practicable suggestion of Mr. Taylor should, I think, meet the approval of every member of the New Church who sincerely desires to see its great and luminous truths more widely diffused. It might enable many Italians who go to America to seek there the bread of the body to find also the food and the light of the soul.

"If the good and zealous friends of our cause in America should be kindly disposed to interest themselves in the spiritual welfare of so many of my poor fellow-countrymen I would gladly furnish them with all my Italian publications on the New Church at an exceptionally low price, namely, the half of the regular price charged in Italy.

"The following is the list of the books and tracts published by me, with the reduced price at which I will furnish them: —

WORKS OF SWEDENBORG.

Del Cielo e dell 'Inferno (Heaven and Hell). Price 50 cents.

Della Nuova Gerusalemme e della sua Dottrina Celeste (The New Jerusalem and its Heavenly Doctrine). Price 10 cents.

La Sapienza angelica sul Divino Amore (Angelic Wisdom concerning the Divine Love and Wisdom). Price 30 cents.

La Sapienza angelica sulla Divina Providenza (Angelic Wisdom concerning the Divine Providence). Price 30 cents.

Exposizione Sommaria etc. (Brief Exposition of the Doctrine of the New Church). Price 10 cents.

La Vera Religione Cristiana (True Christian Religion), 2 vols. Price $1.00.

Il Decalogo spiegato (The Decalogue Explained). Price 3 cents.

Sul commercio dell' Anima e del Corpo (The Intercourse of the Soul and the Body). Price 5 cents.

La Terre nel Cielo stellato (The Earths in the Universe). Price 10 cents.

COLLATERAL WORKS.

Breve cenno sulla vita di Swedenborg (Life of Swedenborg). Price 20 cents.

La Religione del Buon Senso (Religion of Good Sense). Price 20 cents.

Se sia l'Anima o il Cervello che sente e pensa (Does the Brain think)? Price 5 cents.

Gli Errori e i Mali della Presente Società Civile (The Errors and Evils of Modern Society). Price 3 cents.

Lo Stato spirituale di E. Swedenborg (The Spiritual State of E. Swedenborg). Price 3 cents.

Il Conflitto fra il lavoro e il capitale (The Conflict between Labor and Capital). By Rev. C. Giles. Price 2 cents.

La Maledizione e la Benedizione delle ricchezze. (The Curse and the Blessing of Riches). By Rev. Chauncey Giles. Price 2 cents.

Il Catechismo (Catechism). Price 4 cents.

La Nuova Epoca, 9 vols. Each vol. 20 cents.

"I hope that the Book Rooms, No. 20 Cooper Union, New York, and No. 169 Tremont street, Boston, will kindly consent to receive and sell these Italian publications.

"In the present mission-year I have again the pleasure of recording the further generosity of my kind friend, Mr. Nathaniel S. Simpkins, of Yarmouth, Mass., who has sent me, through Dr.

Whiston, of Boston, the sum of $200. In returning my warmest thanks to this generous benefactor I am able to announce that by means of his generous aid the *Four Leading Doctrines of the New Church* and other minor theological writings of our author will as soon as possible be published in the Italian language.

"Besides this generous gift of Mr. Simpkins I have received also the following contributions for the missionary work: —

"From a Committee of gentlemen of the New Church in Cincinnati, through S. Gallico, of London .	$25.00
Mrs. M. G. Hoskins, of Boston, direct . . .	5.00
English Conference Committee, of London, £40 .	200.00
Italian Friends, 100 francs	20.00
	$250.00

"In various cities of Italy the Divine Providence of the Lord has raised up adherents of the New Church in order that the good seed of the new spiritual truth may be widely scattered abroad.

"In my own behalf and that of my brothers and fellow-laborers I thank most warmly all our kind friends in America and in England, and beg them to accept the sincere and cordial expression of our lasting gratitude for the generous sympathy with which they have encouraged us in the noble but arduous enterprise of diffusing the light of Heaven amid the spiritual darkness of our age.

"With deep respect, dear friends and brothers, I am,

"Your very grateful servant in this great cause,

"Loreto Scocia.

"18 Via Pier Capponi, Florence."

GERMANY AND SWITZERLAND.

From the Rev. L. H. Tafel, of Philadelphia, we have received the following account of the state of affairs in the New Church in Germany and Switzerland: —

GERMANY.

"The Church in Germany is undergoing some further changes at the present time. It is probably known to many members of the Convention, that the weakness of the Church in Germany has been largely due to the lack of an orderly and well-supported ministry. While Germany, in the person of Dr. Immanuel Tafel, has performed great uses for the Church in the publication of the

Latin works of the Church, and while he and his zealous successors have provided for the translation and publication of the writings in German, there has not been that recognition and support of the ministry, which is essential for the development of the Church.

"During his lifetime Dr. Immanuel Tafel had been in the habit of administering the Holy Communion to the receivers, at their annual meetings, but there had been no recognition of the use or necessity of the baptism of the Church. Rev. H. Peisker, who was ordained by the English Conference in the year 1872, was the first ordained minister of the New Church in Germany, though he soon after settled in Vienna, Austria, and ministered to that society till his death, in 1872. In the year 1876 a further attempt was made to found a distinctive German ministry. Messrs. Adam Schiweck, Edward Zahn, J. G. Mittnacht, Solomon Baumann, and E. A. Fünfstück were elected by the German Society of the New Church, as 'Kirchenvorsteher,' and inducted into that office for three years. Mr. Baumann entered on his work in Switzerland, where he administered his office till his death, in 1882. Messrs. Mittnacht and Zahn declined a renomination to the office of 'Kirchenvorsteher' in 1879, when the term of their office expired, but Mr. Schiweck was elected for life with the title of 'preacher,' which was then adopted instead of 'Kirchenvorsteher.' Among many privations and persecutions Mr. Schiweck faithfully administered to his little flock, consisting partly of Germans and partly of Polanders, until on the 19th of March, 1887, he was called by the Lord to his home above. Thus this endeavor of establishing the ministry in Germany on a new footing has come to an end. Rev. Fedor Goerwitz, ordained by the General Convention in the year 1879, ministered to the Church in Germany from 1879 to 1882. In the years 1882 to 1885 he ministered to the Church not only in Germany but also in Switzerland and Austria; but the last two years his work has been almost wholly confined to Switzerland.

"In the past year Mr. A. Artopé has taken up the work of evangelization in Germany with great zeal. He has formed around himself, in Berlin, a devoted circle of adherents, and also ministers, as he is able, to the societies in Vienna and in Monethen, East Prussia, and to other circles of receivers throughout Germany. The *Reformationsblaetter*, which did not openly profess the New-Church Doctrines, have ceased to appear, but Mr. Artopé

has founded instead a new paper, published in Berlin, Germany, and entitled *Die Neue Kirche* (The New Church), which, as its title indicates, openly professes the Heavenly Doctrines. Mr. Artopé is gifted with rare zeal and energy and an attractive exterior; he has not yet, however, seen the use of being baptized into the New Church, or of being ordained into its ministry, though he has had opportunity for both in the late visit of the Rev. R. L. Tafel, in Berlin, who is now an ordaining minister of the English Conference. It is to be hoped that he may yet see the use of a regular Church order, and of an ordained ministry of the Church, by which its holy ordinances may be administered in an orderly manner. If such order were joined to the zeal and eloquence of our brother, he could become permanently and eminently useful in the upbuilding of the Lord's Church in Germany."

SWITZERLAND.

"The Church in Switzerland has in the past year passed through great trials and troubles. The Executive Committee of the Swiss Society of the New Church being opposed to the distinctive baptism of the New Church and to the formation of distinct New-Church societies, took umbrage at the position of their minister, the Rev. Fedor Goerwitz, who, at their last yearly meeting, in his address, advocated the use and the necessity of these measures. By far the greater number of the Swiss Society agreed with their pastor, but his opponents, having the majority in the Executive Committee, declared that all those who received New-Church baptism and supported the pastor in his endeavor of forming societies independent of the Established (Lutheran) Church, had forfeited their right of membership. Having the funds of the Society in their possession, they transferred them to a local society of New-Churchmen in Herisau, who did not belong to the Swiss Society of the New Church. In conjunction with this local society, they held a general meeting, in which they deposed the pastor. The members of the Swiss Society, however, brought the matter before the court, and the court has decided that the action of the Executive Committee was unjust and illegal, and a meeting of all the original members will, therefore, soon be called. As the overwhelming majority in Switzerland is in favor of Church Order, there is no doubt that the Church will now be reorganized in an orderly, substantial, and permanent manner. The circles of receivers in the important centres of Zurich, Berne, Windegg, etc., and such lead-

ing members as Prof. Pfirsch and Miss Philvon Struve, are all zealous in support of their pastor, and of Church Order, and it would now seem that their troubles and tribulations were but blessings in disguise, which prepare the way for a more orderly and more assured progress in the future."

We may be permitted to express the hope that the New Church in the United States will make suitable recognition of the self-sacrificing labors of Pastor Schiweck, who has passed into the other world. No better mode of such recognition can be adopted than by contributions to a fund in aid of his widow, now residing in Monethen, East Prussia. The Board will be glad to receive and forward contributions for this object. Our New-Church friends in that isolated and remote Society will feel that such a gift affords an evidence that the New Church is one in the spirit of charity, which always recognizes faithfulness and devotion, especially under such trials as our brother endured as a minister of the Lord's New Church.

DENMARK.

The Rev. Wilhelm Winslow continues to preach and minister to the small society in Copenhagen. The Board has received from him the following letter: —

"No. 3 Egegade, COPENHAGEN, N., 30th April, 1887.

"*Rev. Willard H. Hinkley, Secretary, Boston, Mass.:* —

"DEAR BROTHER: Since my last report I have been actively engaged in my ministerial work, and thank the Lord that I am able to report some progress. Our greatest gain, however, is not so much in numerical strength, as it is in the addition of a few valuable elements, which seem likely to become of great use to the Church in future. I shall mention a few facts only, which we are all looking upon as hopeful signs. It has for years been my most ardent wish to find a coadjutor; I think he has been found at length. A young man, Mr. Ludvig Steenholdt, who seems to be in possession of some of the qualities most necessary for a New-Church minister has joined our society. He has advanced tolerably far in the study of Latin, Greek, and Hebrew, and speaks several languages; but above all, he is an intelligent and spiritually-minded young man who evidently loves the heavenly truths and desires from his whole heart to serve the Lord. Some four years ago he commenced to appear amongst us, and heard me preach a few times. Then he went to California, and was gone a

year or more. A short time after his return he went to Sweden and stayed there a couple of years. Now he has joined us again, matured by time and experience. The more I know of him — and not a day passes but we are much together — the more I love him, and the more I feel convinced of his fitness for the ministerial work. He is also much liked and esteemed by all with whom he comes in contact, whether members of the society or outsiders. His father approves of his plan to become a New-Church minister, and — what is particularly encouraging — is ready, as far as able, to help him to go to London to study a year or two at the New-Church College there. Mr. Steenholdt intends to start in a few weeks. From friends there you will then no doubt learn more about him, for a while to come, than I could tell you.

"Another Church member of particular promise is Mr. Sveinsson, an Icelander, thirty years of age, and a teacher. He is a very able man and zealous New-Churchman, who will no doubt be of great service to the Church in his native island, to which he is going back in June.

"Of other things which are of particular interest to us I shall mention the fact that I have been busily engaged during the last six months with the preparation of some statutes for the proper organization of the society. This work in which the most differing views had to be taken into consideration all the time, has now happily been finished. The satisfaction at the result attained is general. I now consider the society firmly established, and hope for a much better growth in future.

"The Sunday-school work has been carried on by my wife as usual. One girl was prepared by me during the winter for confirmation, which ceremony took place about a month ago. Last fall I formed a reading circle which has assembled regularly ever since at my house once a week. It has become highly popular; the average attendance has been between twenty and thirty each time. I have already notified the members of the society of my intention to open a course of doctrinal lectures at my house in the fall, to be held another evening each week, for the particular benefit of the younger members of the society.

"Hoping to retain the good-will of my American brethren, and their generous support, of which I am much in need, I remain

"Yours in the Lord's New Church, sincerely,

"Wm. Winslow."

FRANCE.

No communication has yet been established between the Board and our New-Church brethren of France. The Rev. J. R. Hibbard has been residing in Paris since last summer and has addressed an interesting communication to the Convention which will doubtless be read at the present session.

In conclusion the Board recommends to the Convention the vigorous prosecution of the work already begun in accordance with the plans and policy recommended at the last session.

The missionary work which includes not only preaching the doctrines of the New Church and the delivery of lectures, but the gathering together of receivers, the formation of reading circles and societies for worship, and the administration of the sacraments of the Church is one of the most important uses the Convention is called to perform. The work is growing in magnitude and demands more attention on the part of the general body of the Church. We ask that a time be fixed by the Convention for a full and careful consideration of the whole subject as set forth in this report, and that those of our missionaries who may be present be invited to address the Convention, at such time as may be given, in reference to their past labors and the future prospects of the New Church in the fields of labor in which they have been engaged. It is also recommended to the Convention that a time be set apart at the close of such addresses for receiving the contributions of those present to the funds of the Board.

All of which is respectfully submitted.

Joseph Pettee, *Chairman.*

Willard H. Hinkley, *Secretary.*

TREASURER'S STATEMENT.

E. A. WHISTON, TREASURER, *in account with* THE BOARD OF HOME AND FOREIGN MISSIONS.

1886.	DR.		
May 15.	To Balance on hand, as per account rendered...		$287.11
	Amounts received as per monthly Statements in New-Church Messenger: —		
	Contributions for general purposes not specifically designated by the Contributors.	$2,063.55	
	For Loreto Scocia's work	256.00	
	Italian Mission.....	79.95	
	General Home Missions	533.60	
	Lectures in Denton, Tex.....	25.00	
	J. E. Smith's Maryland work.....	10.00	
	J. E. Smith's General work	5.00	
	Jabez Fox's work.....	60.00	
	Southern Home work	10.00	
	General Foreign Missions.....	44.00	
	Scandinavian Mission	2.00	
	Swedish Mission.....	10.00	
	Denmark	10.00	
	A. T. Boyesen	10.00	
	Adam Schiweck.....	14.99	
	From F. A. Dewson, Treasurer General Convention, amount of Zina Hyde Fund	500.00	
	From Southern New-Church Missionary Society.....	225.57	
	From Interest on Deposit to Dec. 26, 1886	10.59	
			3,870.25
			$4,157.36

1887.	CR.	
May 25.	By amounts paid to date, as follows: —	
	Rev. James P. Smith, Salary 1 year to May 31, 1887.....	$600.00
	Rev. S. F. Dike's missionary visit to the British Provinces, Services and expenses..	280.00
	Rev. O. L. Barler, work in Nebraska.....	100.00
	Rev. Jabez Fox, Salary, 3 months.....	300.00
	Rev. Jabez Fox, Expenses.....	64.50
	Rev. John E. Smith, Maryland work.....	200.00
	Rev. John E. Smith, Southern work, Salary two months.....	200.00
	Rev. John E. Smith, Expenses.....	68.75
	Amount carried forward.....	$1,813.25

Amount brought forward	$1,813.25	
Rev. E. D. Daniels, Work in Texas, Salary three months	300.00	
Rev. E. D. Daniels, Expenses	142.10	
Loreto Scocia, Florence, Italy	350.00	
Rev. William Winslow, Copenhagen, Den.,	75.00	
Rev. William Winslow, N. J. Magazine	1.50	
Rev. A. T. Boyesen, N. J. Magazine	1.50	
Rev. Adam Schiweck, Monethen, Prus.,	50.00	
R. Carswell, Treas. Canada Association	100.00	
Printing and Addressing Circulars	23.65	
Postage	26.25	
Blank Books and Stationery	16.70	
Books for Missionary Work to Waco, Texas,	.70	
		$2,900.65
Balance on hand, deposited with Boston Safe Deposit and Trust Co		1,256.71
		$4,157.36

EDWARD A. WHISTON, *Treasurer.*

BOSTON, May 25, 1887.

No. 14.— REPORT OF THE COMMITTEE ON THE PUBLICATION OF SWEDENBORG'S MANUSCRIPTS.

THE Committee on the Manuscripts of Swedenborg reports, that during the past year Dr. S. H. Worcester, a member of this committee and editor of the Latin reprints of the works of Swedenborg published by the Swedenborg Printing and Publishing Society, has prepared, and placed in the hands of the printer, copy for the reprint of *Quatuor Doctrinæ*, and that this work is about to be published. Dr. Worcester has also prepared with great care an English Index to the *Apocalypse Explained*. The copy is in the printer's hands and it is hoped that the work, which will make two octavo volumes, will be on sale in our Book Rooms before a great while.

From England we learn that there is a prospect of an early issue of the second volume of Swedenborg's work on the Brain, for which there has been much inquiry on the part of those who have had the privilege of studying the first volume, published in 1882.

The eighth number of the *Concordance to the Theological Writings of Swedenborg* has been received. As each succeeding number has come into our hands and been brought into use, it has but served to confirm our judgment of the inestimable value of this great work. Some of us were at first desirous of seeing a more

rapid publication of the numbers in which the work appears, but the editor, the Rev. J. F. Potts, whilst giving kindly consideration to our desire, has shown conclusively that whilst a more rapid issue would be beyond his physical powers, as editor, it would, if it were possible, result in great disadvantage to the accuracy and completeness of the work. This conclusion every one will admit who will carefully and critically examine the numbers as they have appeared, and consider that, in fact, every page of proof read by the editor must involve a page of pains-taking revision. There are years of labor yet before the devoted compiler of the Concordance, and so great is our estimate of the value of his labors, and of the importance of his being enabled to complete them, without being distracted and exhausted by other work, however useful, that we are disposed to recommend to the consideration of the Convention some action on a suggestion made in another quarter. It would appear as if the Church in America and in England could offer to Mr. Potts no more worthy and appropriate testimonial of its appreciation of his work, than by making a liberal provision of the pecuniary means required to enable him to devote all his time and attention to the completion of the Concordance. His labors are too many and too great; for the sake of the use he has in hand, and in a just recognition of his services, the whole Church ought to unite in doing this thing.

At the last meeting of the Convention resolutions were passed to devote the income of the Emily S. White Fund, until otherwise ordered, to the purchase of copies of the Latin reprints of the writings of the Church, published by the American Swedenborg Printing and Publishing Society, and ordering the distribution of these copies among societies of the Church where desired and deemed useful, and to the libraries of the theological and other schools of the Church, and other theological libraries, under the supervision of the Committee on the Publication of Swedenborg's Manuscripts, in connection with the Treasurer of the Convention. This work has received the attention of the Committee, and Rev. Mr. Ager, who has had special charge of the distribution of the copies purchased by the Convention, will report what progress has been made up to date in carrying out the intention of the Convention.

The libraries of the following societies and educational institutions have received the Latin reprints referred to: Pittsburg, Pa.,

Society; Pittsburg, Pa., Boys' School; Philadelphia, Pa., (Academy) Boys' School; Philadelphia, Pa., Society; Philadelphia, Pa., College; Philadelphia, Pa., First Society; Cincinnati, O., Society; Brooklyn, N. Y., Society; Boston, Mass., Theological School, seven volumes; San Francisco, Cal., Society; Urbana, O., University; Urbana, O., Society; Providence, R. I., Society; Brooklyn, N. Y., (German) Society; Concordia, Kans., Society; Allentown, Pa., Society; New-York City, Society; Chicago, Ill., Boys' School; Toronto, Can., Society; St. Louis, Mo., Society; 178 volumes.

On the impulse of a letter from the venerable Dr. J. J. Garth Wilkinson, of England, to the Committee of the Swedenborg Society, urging upon that body the need of securing copies of the original manuscript of the *Diarium* of Swedenborg by photography, the General Church of Pennsylvania, at its annual meeting in November of last year, passed the following resolution: —

"*Resolved*, That the General Church of Pennsylvania invite the various associations of the Church in this country, to unite with it in a request to the General Convention to consider the subject of completing the work already begun,—the work of photo-lithographing the manuscripts of Swedenborg."

Dr. Wilkinson's letter was regarded as an indication that the time had come for the Church to turn its attention again to the matter of securing, and rendering more generally accessible, the manuscripts of the precious works containing the Lord's Revelations for the use of His New Church. And, as the movement which resulted in giving to the Church more than one hundred sets, of ten folio volumes each, of photo-lithographed manuscripts, originated in the General Convention, (in 1867), it was deemed right that this body should take the initiative in renewing the work, with the view of carrying it to a successful completion. The invitation from the Church of Pennsylvania has been met by a warm and earnest response from the Massachusetts Association, and we cannot doubt that like responses will come from the other associations of the Church when they shall have had time to fully consider the proposition. The Committee appointed by the General Church of Pennsylvania to secure contributions from its members to the fund for photo-lithographing the manuscripts of the Writings of the Church, reports that it has received from the Academy of the New Church a subscription of two thousand dollars, the value to be returned in copies of the manuscripts, and from individual subscribers various

sums amounting in the aggregate, up to date, to four hundred and eighty-one dollars. They propose to keep the subscription list open for new subscribers, and for additions to subscriptions already made, and hope to be able to report an increased amount by the end of the year.

Encouraged by this movement in the Church, and mindful of the fact that the Committee on the Manuscripts of Swedenborg has been kept in existence for so many years by act of the Convention, in the hope of just such a contingency as is now occurring, and to the end that it might not be allowed to pass without recognition, because of there being no members of the Convention whose appointed duty required them to be watchful for the signs that promised a renewal of the great work, partly accomplished but needing completion, the Committee on the Manuscripts, proposes for the earnest consideration and definite action of the Convention the following resolutions :—

Resolved, (1) That the Convention, impressed with the importance of completing the work of photo-lithographing the manuscripts of Swedenborg, and bearing in mind the efficient coöperation in this work given by the Brethren of the English Conference in former years, invites the General Conference of Great Britain to make common cause with the Convention, and to finish the work begun in 1867.

Resolved, (2) That the Convention appoint a committee consisting of one member from each association, for the purpose of collecting subscriptions in aid of the work of photo-lithographing the remaining manuscripts of Swedenborg.

Resolved, (3) That the Convention recommends to the various associations and other general bodies in its connection, the consideration of their active coöperation in this movement.

Resolved, (4) That the Committee on the Manuscripts of Swedenborg, provided the prosecution of this matter be entrusted to their hands, be authorized to call to their aid such members of the Church, and to engage such agents as may be needed, and, when in their judgment sufficient funds shall have been collected to warrant a beginning of the work, to take measures for the completion of the photo-lithographing of the manuscripts of Swedenborg.

Respectfully submitted on behalf of the Committee,

W. H. Benade, *Chairman.*

No. 15.— Report of the American New-Church Sabbath-school Association.

The Association held its annual meeting on Wednesday, June 8th, in the house of worship of the Detroit Society. The afternoon session was mainly occupied with the hearing and discussion of reports.

The Committee on Graded Lessons presented a chart of lessons for the year, containing a series from the Word taken, with a single exception, from the books of Genesis and John, together with a series from the writings of Swedenborg drawn from the works on *Heaven and Hell* and the *Doctrine of the Lord*. Measures were taken by the Association to provide for the continuance of the very valuable weekly explanations of the Bible lessons, published in the *Messenger*, and, if practicable, for the publication of notes upon the Doctrinal series.

The Committee on Graded Manuals reported two new manuals as ready for immediate issue.

The Committee on Libraries reported a list of books suitable for New-Church Sabbath-school libraries. It also presented a carefully-prepared paper by the Rev. W. L. Worcester, of Philadelphia, on the arrangement and efficient management of the Sabbath-school library.

While the session was not without interest, and the various reports indicated activity on the part of the several committees, regret was expressed that a larger amount of time could not be given to papers and discussions having more immediate relation to the spiritual, and essential, work of the schools. A resolution looking to the improvement of the meetings of the Association in this respect was referred to the Standing Committee.

In the evening, a very interesting meeting was held, presided over by the Rev. L. P. Mercer. Brief and practical addresses were given by the Rev. Messrs. L. P. Mercer, P. B. Cabell, J. E. Werren, and S. S. Seward, and Mr. M. G. Browne.

In accordance with the twelfth By-Law of the Association, we would respectfully request that the Convention appoint a suitable time during its sessions for the taking of a collection for the defrayal of the expenses and the carrying on the work of the Association.

William H. Mayhew, *Secretary.*

Reports of Associations and Societies.

Canada Association.

The Canada Association consists of the Berlin, Wellesley, Toronto, Montreal, Strathroy, Parkdale, and Hamilton Societies (7). Its General Pastor is the Rev. F. W. Tuerk, of Berlin, Ontario.

The Berlin Society is in a prosperous condition. Its Pastor, F. W. Tuerk, has divided his labor between this and the Wellesley Society, and has made four mission visits to Hamilton, and has preached there eight times. In Berlin he has preached in German every Sunday, except when he was absent from Berlin, and once in English, every fourth Sunday; has solemnized seven marriages, baptized one adult and 15 children, confirmed 13 young persons, administered the Lord's Supper every three months, officiated at four funerals,—three of them were adults, and one a child. The confirmation school; the German and English Sabbath-schools; the meetings of the German and English Young People's Associations, on Wednesdays and Thursdays, for studying the writings of the Church, and exercise in singing; and the Ladies' Aid Society, which contains 50 members, were all conducted in their regular and usual manner during the year. The society has lost three by death and two by removal to other parts of Canada. It has gained thirteen by confirmation, and five by moving to Berlin from Wellesley; it contains at present 230 baptized communicants.

The Wellesley Society has had Divine Service every fourth Sunday; it has lost five members by removal to Berlin, and has gained one by confirmation; at present it contains sixty-six members. Two children were baptized, and the Lord's Supper administered once during the year; otherwise the society is in the same condition as reported last year.

The Toronto Society is, to all appearance, in a healthy and prosperous state. Twenty-three persons have been baptized, and thirteen new members have been added to it during the year. The number of the congregation at their Divine Services is about the same as last year. The Ladies' Aid and Young People's Societies, in connection with the Church, are of a satisfactory character. The

Sunday-school is well attended and faithfully presided over by its officers and teachers.

On the 6th of February last Mr. G. M. Davidson, of Boston, Mass., was ordained and installed as Pastor of the Toronto Society; but he has since resigned his charge of that society and has gone to Pennsylvania. The Rev. G. L. Allbutt, B. A., formerly pastor of the Paisley Society in Scotland, has been engaged by the society as their pastor; it is hoped that he soon will arrive in America.

The Parkdale Society was organized on the 28th of March, 1886, with a membership of eighteen, and was connected with the Canada Association at its last meeting in Berlin, on the 15th of October. It has considerably increased during the year. The Lord's Supper has been administered four times. A Friday evening doctrinal class was started, and a Sunday-school instituted in January, 1886. The Sunday-school has one adult class and two classes for children. The Rev. J. S. David, its pastor, who is also the pastor of the Hamilton Society, is very active and highly esteemed by these societies; he preaches every Sunday at both places; he is also the editor of the *Tidings*, a monthly paper, published by the Mission Board.

The Hamilton Society was organized April 25th, 1886, with a membership of sixteen, who were mostly isolated receivers of the Canada Association before, and will soon be connected as the Hamilton Society with the Association. It has lost one member by death and seven by removal, which has somewhat lessened the congregation; but a few others have become interested there.

The Strathroy Society can hardly be called a living Society any longer, because it has held no Divine Service during the last six or seven years. Most of the members have moved away to Manitoba and other parts; about half a dozen have been left, who hold the church property and transact any business connected with the property.

The Montreal Society is in about the same state as last year. I cannot state any particulars, because I have not received any report from thence.

The Board of Mission of the Canada Association, has transacted a considerable amount of business, with good results. Rev. J. E. Bowers has been continued in the missionary work, paying regular visits to the isolated receivers in over sixty different places in Ontario, preaching or lecturing in many of these places, administering the Sacraments and selling books.

A new step, taken by the Board, was the employing of a colporteur to do work in Toronto and vicinity. Mr. J. H. Kelly has been engaged in this work since the first of February last. The plan was, to call at every house and leave a book, and return in a few days to take it up and leave another. In this way he has led a large number of people to read the writings and collateral works; many of whom had never before heard of Swedenborg or the New Church, or had only heard adversely. In this manner he has 380 books out in Toronto, and 345 in Parkdale. Occasionally a book will be bought during his visits, and up to date $26.60 worth of books have thus been sold. It is hoped that this work will be permanently sustained. It has not drawn from the funds of the Board, as the expenses have been met by a member of the Toronto Society.

The Book Room of the Mission Board presents a very attractive appearance, a complete stock of the writings and good collateral works being kept always on hand. A large quantity of books have been sold this year. Our list of books has also been completely revised; a few have been dropped from the list, new ones added, and the price of some of the best books reduced. The Treasurer, Mr. R. Carswell, states that the income during the last twelve months has been as follows: Contributions $1,320; Sales of Books, $926; of magazines, $91; of *N. J. Tidings*, $108; advanced by him, $150; Total $2,595.00. Expenditures for missionaries and colporteur, $1,478; purchase of books and magazines, $835; *N. J. Tidings*, $150; room rent and expenses, $132; Total $2,595.00.

We have great reason for thankfulness that the work of the year has been encouraging. Yet we are far from being, to outward appearance at least, a wealthy and prosperous Association. The funds of the Mission Board have been kept pretty well drained during the whole year; but we have trusted in the Divine Providence and have not been discouraged. We gratefully acknowledge the receipt of one hundred dollars from the General Convention to the Board of Mission, which has greatly helped us. And we are thankful for the many friends who have "come up to the help of the Lord against the mighty."

All of which is respectfully reported.

F. W. Tuerk, *President.*

Illinois Association.

SOCIETIES.	MINISTERS OR LEADERS.	NO. MEMBERS.
Peoria		40
Canton	Milton Rawalt, *Leader*	26
Chicago	Rev. L. P. Mercer	245
Henry	Rev. S. H. Spencer	40
Batavia	Joseph Burton, *Leader*	14
Wilmington	Charles Luther, *Leader*	12
Jefferson, Wis	George Copeland, *Leader*	14
La Porte, Ind	Rev. H. H. Grant	40
St. Louis, Mo	Rev. S. C. Eby	46
Olney	Rev. T. F. Houts	52
Hutton	J. S. Sargent, *Leader*	15
Individual Members		56
Total		600

In addition to the above ministers, six others report to the Association, namely: the Rev. Messrs. Stephen Wood, J. J. Lehnen, Jacob Kimm, J. H. Ragatz, G. N. Smith, and A. J. Bartels.

The Rev. Stephen Wood continues his useful work in Iowa. The Rev. J. J. Lehnen continues to preach, visit, and administer the Sacraments to the Germans in that State. The Rev. A. J. Bartels is pastor of the Chicago German Society, and has performed some missionary work in the association. The Rev. S. H. Spencer continues to preach regularly for the Henry Society, making quarterly visits to Hutton and Jefferson, Wis., and performing some other missionary work.

There are probably about 250 New-Church people in the territory covered by the Illinois Asssociation who are either members of societies not belonging to the Association, or are isolated receivers not enrolled as individual members.

It is matter of regret that so many of our societies are without regular ministerial supply; though the Peoria, Batavia, and Jefferson, Wis., Societies continue to maintain regularly their lay services.

The Society instituted at Olney a year ago under such favorable auspices, has prospered remarkably under the able ministry of the Rev. Thomas F. Houts, who was ordained by the Rev. John Goddard, June 10, 1886, at the request of the Association. The Society now numbers fifty-two members, of whom forty-two are communicants; with an average attendance of more than a hundred at the public services. The pastor has made two missionary visita-

tions during the year; one of them, at Flat Rock, Crawford Co., where Mr. A. W. Duncan leads services and reads sermons as opportunity offers, promising to issue in the organization of a society in that place.

The Rev. S. C. Eby, besides his pastoral work for the St. Louis Society and his work as editor and publisher of the *New-Church Reading Circle*, has performed some missionary service in Missouri.

The Chicago Society has enjoyed a most prosperous and encouraging year; adding forty-five names to its list of members and materially increasing the attendance upon the public services. The Ladies' Aid Society, the Young Ladies' Auxiliary, and the Young Men's Society, have been actively engaged in charitable and social work, and have added much to the interest and efficient performance of the society's uses. The pastor has done what he could to cover the field, with its almost unlimited opportunities for ministerial work; and while we thankfully rejoice in the prosperity of the Church here, we can only pray the Lord of the harvest for suitable laborers, and generous will and ability to support them, in the work which His Providence is opening in this field. It is to be regretted that the Superintendent has been unable, because of the demands upon him as pastor of the Chicago Society, to respond to the calls from other parts of the State where he would gladly, and might usefully, have responded.

The organization of the Western New-Church Union, reported last year, has been perfected by an Act of Incorporation, and the opening of a Book-Room and office at 17 East Van Buren Street, Chicago. While the Union is in no way specially connected with this Association, more than with other Western associations, we take great interest in its organization and work, and expect to realize in common with the several branches of the Church in the West great benefit from the uses it is designed to perform.

Since our last report Dr. Alvan Edmund Small, a much esteemed member of the Chicago Society, and at one time President of our Association has been removed to the spiritual world. His active and efficient life, both in his profession and in the Church, demands of us a most grateful testimonial.

L. P. Mercer, *Superintendent.*

Maine Association.

SOCIETIES.	MINISTERS.	NO. MEMBERS.
Bangor		3
Bath	S. F. Dike	60
Fryeburgh	B. N. Stone	67
Gardiner		5
Portland	H. C. Dunham	165
Total		300

The several societies of which this Association is composed, are in very nearly the same condition as when reported to the last session of the Convention. A few small losses in most of the societies, either by removals to other places or to the spiritual world, have slightly reduced the membership.

At the last meeting of the Association, a strong desire was expressed in favor of some missionary and colportage work in Maine, but we have not been able to find a suitable person within our means to do such work.

Each of the ministers is so closely occupied in his own home work that he finds no time for missionary work save in his own immediate vicinity, or perhaps for a short time in the summer vacation. Considerable missionary work was done in Gardiner during the summer vacation of the ministers, by ministers chiefly outside the limits of the State. The hearing was attentive and considerable numbers present.

The President spent the two months of July and August in missionary work in New Brunswick and Nova Scotia, of which a pretty full account was given in the *Messenger*. He expects to spend the month of August in Nova Scotia the coming summer. He found a very interesting locality in the eastern part of Nova Scotia. A permanent society ought soon to be established there, and I believe will be, if some continuous work be done there.

S. F. Dike, *President.*

MARYLAND ASSOCIATION.

SOCIETIES.	PASTORS OR LEADERS.	NO. MEMBERS.
Washington, D. C.	Eugene D. Daniels, *Pastor*	130
Wilmington, Del.	J. B. Parmelee, *Pastor*	53
Baltimore, Md. (First Ger.)	P. J. Faber, *Pastor*	58
Easton, Md.	John E. Smith, *Pastor*	14
Individual Members		16
Total		271

REV. JABEZ FOX, of Washington, is General Pastor of the Association, and is now engaged in the active duties of the office. Rev. John W. Hunt and Rev. Thomas A. King, both of Baltimore, are also members of the Association; the former is not regularly ministering, and the latter is the pastor of the Baltimore (English) Society, which is not officially connected with the Association.

The past year has been one of more than usual activity in New-Church uses within our limits, notably in the cultivation of the missionary field, in which much good seed has been sown and a harvest of heavenly blessings secured to both teacher and taught.

In the past two or three years there have been more earnest strivings among us to do more and better work in this department, and the leadings of the Divine Providence are clearly discernible in the awakening interest which has been developed for the spread of the heavenly doctrines.

Able, indefatigable, and self-denying men on the one hand and liberality of means on the other are among the essential elements of successful missionary work. We should not permit the zeal of the one to outstrip the generosity of the other. When this happy combination is formed the most gratifying results are sure to be reached.

Two of our ministers, the General Pastor and the Rev. John E. Smith, are now occupying the extensive districts lying within the borders of our Association; the former in Virginia, Western Maryland, and the adjacent Pennsylvania territory, and the latter in Maryland and Delaware, between the Chesapeake and Delaware bays.

Their reports are encouraging; the results are promising, demonstrating the importance of the work and demanding continued support. We shall not prove faithful stewards of the Lord's talents if we withhold them from this great use.

The numerical strength of the Association is not large, and its financial ability limited below the measure of our needs.

The work we have undertaken involves the support of the General Pastor in the appropriate duties of his office, largely missionary in their character, and the support of Rev. John E. Smith in one of the most promising mission fields within our territory.

The results have justified the former appeals of our Association to the General Convention for some assistance in the extensive work pressing upon us, and we therefore ask for a continuance of the same, hoping to become self-sustaining before long.

For the more effective organization of all interested in our work, the Corresponding Secretary is preparing a list of the names and addresses of all isolated receivers within our limits with whom such correspondence may be had as will bring about a mutually live interest in the welfare of the general body and the particular members thereof.

We still adhere to the 22d of February as the most convenient time for holding our annual meeting, the last one being more largely attended than those of former years.

Reports from societies showed them to be making steady, orderly progress, of which the following summary is submitted : —

The Washington Society has installed Rev. E. D. Daniels as its pastor ; there has been an increased attendance upon public worship of nearly twenty-five per cent., a gain of eleven members, and some reduction of debt ; well attended and instructive social and doctrinal meetings and a Ladies' Aid Association established.

The Wilmington Society has maintained public worship morning and evening, except the summer vacation ; a reading circle meets weekly with profitable results ; much interest is shown in mission work on the peninsula, between the Chesapeake and Delaware bays, in which its pastor, Rev. J. B. Parmelee, has also labored. Five members were added during the year.

The German Society in Baltimore shows increased attendance upon public worship, debt all paid, and a parsonage provided.

The Easton Society is now the headquarters of the missionary, the Rev. J. E. Smith, who holds stated meetings there and travels thence to other parts of his district, in which it is expected there will be several other societies organized shortly. His presence at Easton has largely increased the attendance on public worship.

The Baltimore (English) Society is enjoying a prosperous season

under the Rev. Thomas A. King. Many strangers are attracted to its services, who show unabated interest by repeated visits, and appreciate the clear and able expositions of the doctrines by its pastor.

In Virginia there are now no regularly organized societies, but the recent visits in that State by the General Pastor have discovered localities which ought to be made regular missionary stations, and which would doubtless develop into societies more or less self-sustaining. Among these places may be mentioned Petersburgh, Fairport, Lynchburgh, Pamplins, Norwood, and Liberty.

As yet it has not been found practicable to organize very generally circles for reading the writings in concert, if by this is meant uniformity of time and subject in different localities. At the last meeting of the Association the resolution of the previous year on this question was modified by striking out the "concerted" idea and making the pastors a committee to promote the daily reading of the writings.

The administration of the Holy Supper has been made a part of the religious exercises at the annual meetings of the Association.

C. A. E. Spamer, *Recording Secretary.*

Massachusetts Association.

SOCIETIES.	PASTORS, MINISTERS, OR LEADERS.	NO. MEMBERS.
Abington	J. E. Werren, *Pastor*	76
Boston	James Reed, *Pastor*	635
Boston Highlands	Julian K. Smyth, *Pastor*	156
Bridgewater	Theodore F. Wright, *Pastor*	123
Brockton	H. E. Goddard, *Pastor*	89
Brookline	Willard H. Hinkley, *Pastor*	51
East Bridgewater	T. O. Paine, *Pastor*	53
Fall River	John Westall, *Pastor*, Henry C. Hay, *Minister*,	36
Gloucester		
Lancaster	Richard Ward, *Pastor*	42
Manchester, N. H.	Carl Roth, *Leader*	29
Mansfield	G. F. Stearns, *Minister*	28
Newton	John Worcester, *Pastor*	68
Pawtucket, R. I.	Warren Goddard, Jr., *Minister*	19
Providence, R. I.	Warren Goddard, Jr., *Pastor*	114
Salem	D. V. Bowen, *Minister*	30
Springfield	G. I. Ward, *Minister*	17
Waltham	Benj. Worcester, *Leader*	38
Yarmouth	William H. Mayhew, *Pastor*	32
Total		1636

The number of societies belonging to this Association is now twenty-two; a new German Society in Manchester, N. H., with twenty-nine members, having joined in October, 1886. The societies in Contoocook, N. H., Taunton, and Lowell, though still retaining connection with us, are inactive and hold no meetings. A new society has been formed in Dorchester, Mass., with 24 members, which will probably join with us at our fall meeting.

The death of Rev. J. P. Perry during the year marks the only change in the list of ministers. His long connection of thirty-six years with this Association earned for him the respect and affection of all who came within his influence.

The Annual Reports of Societies in April indicated an encouraging increase of active zeal and consequent prosperity in almost every instance. The total increase of membership including that of the Manchester Society being sixty-five.

The work of the Missionary Board has been unusually extended and interesting, reaching, through the General Pastor and Rev. G. F. Stearns, our missionary, not only isolated circles and individuals, but extending such aid and advice as are possible to the

smaller societies; its policy being to encourage the formation and growth of societies, wherever they can be independently maintained.

The General Pastor continues his regular visits to the established societies, with occasional visits to other places.

Rev. Mr. Stearns has during the year made 103 visits to 27 towns where no society exists, in 7 of which are regular reading circles of from 5 to 40 persons, which he intends to meet about once a month. Most of his Sundays are passed at Mansfield.

An active and interesting movement in Lynn has been fostered by the Board; lectures with good attendance having been maintained on Sabbath afternoons by Rev. Messrs. Worcester, Hinkley, Reed, Bowen, and Smyth. About fifty persons are really interested in the doctrines and a society will probably be formed in due time.

A Mission established in Boston amongst the poorer classes, by members of the Boston, Roxbury, Brookline, and Newton Societies, has received encouragement from the Board, and it is hoped may prove that there is a field for useful New-Church effort in this direction.

Rev. S. S. Seward delivered five lectures with encouraging success at Cottage City, Martha's Vineyard, in the summer of 1886, and the same work will be conducted during the present season by Rev. W. H. Hinkley. These lectures are also under the care of the Board, but the expense is paid from a special fund provided by the late Dr. Lucas of that Island.

The Massachusetts New-Church Union which conducts the financial business of the Association holds now in permanent investment about $110,000, of which $35,000 is held in trust for special purposes indicated by the donors, and the income of the remainder is applicable at its discretion to the general uses of the Church. About $6,200 was expended in carrying on our last year's work, of which sum $2,100 was received from voluntary contributions, the remainder from income of invested funds. Nearly every branch of our work has shown some increase during the year.

The School of the New-Church Institute of Education in Waltham, conducted for many years by Mr. Benjamin Worcester, though not directly a child of the Association, attracts our constant interest from its character and eminent success, not only as a school where training in the principles and life of the Church is a

recognized duty, but as one where the character of its more external work compares most favorably with the schools around it. Its principal has given the best of his life to its maintenance without regard to his own pecuniary recompense, which has been insignificant, but he has reason to feel satisfied, as do his pupils and friends, that the results were worthy the sacrifice. We are glad to find from his last report that even as a business use the school is at last in promise of success.

The following resolution was adopted by a unanimous vote, at the last meeting of the Association, April 7, 1887 : —

"*Resolved*, That the Massachusetts Association considers it of the highest importance to obtain a photo-lithograph copy of Swedenborg's theological manuscripts, especially of the *Spiritual Diary*, of which the printed copy is extremely imperfect; and hereby expresses the hope that the General Convention will take measures to secure the prosecution of the work."

It was also *voted*, That the delegates from this body to the General Convention be authorized to extend an invitation to the latter to hold its annual meeting in 1888 within the bounds of the Massachusetts Association.

JOSEPH PETTEE, *General Pastor.*

MICHIGAN ASSOCIATION.

SOCIETIES.	MINISTERS, SECRETARIES, OR LEADERS.	NO. MEMBERS.
Detroit	Rev. A. F. Frost, *Minister*	80
Almont	J. R. Hamilton, *Secretary*	26
Ypsilanti	John W. Spoor, *Leader*	12
Grand Rapids	George W. Thayer, *Secretary*	20
Springdale	James Z. Stanley, *Leader*	14
Isolated Members in the State		40
Total		192

THE list of New-Church persons published in the last Journal of the Association gives more than one hundred names in addition to the above.

Rev. A. F. Frost, Presiding Minister, is the only New-Church minister living in the State who is preaching. His time is mostly taken up with his duties as pastor of the Detroit Society, preaching, lecturing, teaching in the Sunday school, and attending a weekly meeting of the Swedenborg Reading Class part of the year.

The Detroit Society has made unusual efforts to support the uses of the Church, and is in a prosperous condition.

The Presiding Minister makes semi-annual visits to the Almont Society, devoting one Sunday in November and one in May to preaching and administering the sacraments there. He also has delivered discourses in the villages of Almont, Imlay City, and Capac, and gave a lecture in Decatur on the Second Advent. In November last he baptized thirteen persons — three adults and ten children — in the township of Goodland, Lapeer County, and gave a lecture in the school-house there. Besides this, Mr. Frost has been called away from Detroit several times to officiate at funerals.

The Rev. J. E. Bowers made a missionary tour in the State last November, preaching for the Almont Society, giving three discourses near Moline, and visiting Imlay City, Owosso, Lapeer, Ovid, Belmont, and Grand Rapids, and baptizing two persons. Mr. Bowers reports that he was received kindly by the people at these places, and was given substantial aid, and that he sold more than twenty dollars' worth of books.

The Springdale Sabbath school reports a class of fourteen adult members reading the *Divine Providence*, another of seven young people reading the *Four Leading Doctrines*, and a third, of six children, using the *Bible Series*.

Rev. J. H. Ragatz, living at Benton Harbor in this State, is a member of the Illinois Association; Rev. G. N. Smith, living at Northport, though not preaching, is a frequent and instructive contributor to New-Church periodicals.

No services have been reported from Grand Rapids or Ypsilanti.

The Association has sold during the year about one hundred dollars' worth of books.

J. R. Hamilton, *Secretary.*

MINNESOTA ASSOCIATION.

SOCIETIES.	PASTORS.	NO. MEMBERS.
St. Paul	Rev. E. C. Mitchell	30
Minneapolis	Rev. W. H. Butterfield	30
Total		60

REGULAR public services have been held in St. Paul and Minneapolis, and the usual meetings for reading, sewing, and social intercourse.

The last meeting of the Minnesota Association was held in Minneapolis last October, at which time Mr. Butterfield was ordained, the Rev. John Goddard, of Cincinnati, officiating.

In one respect, the past year has been a very unusual one with us, in that we have enjoyed visits from three New-Church ministers, the Rev. Messrs. S. M. Warren, L. P. Mercer, and John Goddard.

The St. Paul Society has sold its old Temple, and is building a new and better temple in a better location. In the meantime, meetings are held in a hall.

Rev. E. C. Mitchell recently visited Faribault, Rice County, Minn., and officiated at the funeral of the Hon. Philo Woodruff, an old and well-known New-Churchman.

Recently, as a missionary movement, Mr. Mitchell volunteered to address the Minnesota State Homœopathic Institute (the annual convention of physicians) on the subject of "Mental Pathology, or the Origin of Disease." The offer was very pleasantly accepted, and the address was given to about forty physicians and a few other persons, in the hall of the House of Representatives, in the State Capitol, in St. Paul.

EDWARD C. MITCHELL, *President.*

New-York Association.

The following are the societies within the New-York Association, and their statistics as last reported: —

SOCIETIES.	PASTORS OR LEADERS.	NO. MEMBERS.
New York	Rev. S. S. Seward, *Pastor*	229
Brooklyn	Rev. J. C. Ager, *Pastor*	142
Hoboken	E. Ferret, *Leader*	9
Orange	Rev. C. H. Mann, *Pastor*	51
Newark	Rev. C. H. Mann, *Pastor*	29
Mt. Vernon	Rev. Oliver Dyer, *Pastor*	
New York (German)	Rev. Wm. H. Schliffer, *Pastor*	30
Mystic	Rev. J. A. Lamb, *Pastor*	30
Paterson	Rev. B. D. Palmer, *Pastor*	32
Riverhead		21
Vineland	Rev. Adolph Roeder	28
Brooklyn (German)	Rev. William Diehl	24
Newark (German)	J. C. Menschner, *Leader*	34
Total		659

Besides the above-named ministers, the Rev. E. R. Tuller is connected with the Association, but is not engaged in ministerial work.

On the fourth of April last, the Rev. Sabin Hough, for many years connected with this Association, passed into the spiritual world. He was ordained into the ministry of the New Church in 1847, and, during the greater part of the forty years since, has been engaged in ministerial work, and in the publication of New-Church periodicals.

Edwin R. Keyes, of Yonkers, formerly an esteemed minister of this Association, but of late years engaged in secular business, has also, during the past year, passed into the spiritual world.

The societies of the Association are, for the most part, in a prosperous condition.

In New York the mission school has largely increased in numbers, and has done much to increase and deepen the Church life, especially of the younger members of the society. The society has increased in membership, and there is a growing activity and interest in all departments of its work.

In Brooklyn two series of public lectures have been given, the membership and the attendance on public worship have increased, and there is evidently a growing appreciation of the doctrines in

the public mind. The church building is to be repaired and improved during the summer vacation. The Young People's League has been active in Church and charitable work. The invested missionary funds of the society now amount to $11,000.

In Orange a handsome and commodious church building has been erected, which will be finished within a few weeks. This has given a new impetus to the society, and the attendance on public worship has been considerably increased.

The Newark society, during the year, has reduced the indebtedness on its building. It has also started a local missionary society for the support of New-Church missions, which has awakened a new interest among our children and young people, and has been the means of interesting other societies in the same object.

The New-York (German) Society is making marked progress under its new pastor, the Rev. W. H. Schliffer.

In Paterson there has been a notable increase of interest under the efficient labors of Mr. Palmer.

The German Society in Brooklyn, whose work is mainly missionary, has had its efforts rewarded by a considerable increase both in its membership and in its Sunday school.

The Newark (German) Society has started a building fund, and hopes to secure a place of worship of its own.

Mr. Roeder is doing a good deal of good work in Vineland and vicinity, with encouraging results.

The Riverhead Society is without a pastor, and offers an encouraging field of work for any one who can work on a limited salary.

A new society has been formed at Hempstead, and has begun regular services and a Sunday school in a public hall, with a promising attendance. Messrs. Seward, Ager, Schliffer, and Bastow have preached and lectured there.

Since June last Mr. Palmer, our former missionary, has been engaged mainly at Paterson, the Association contributing one-third of his salary. The arrangement for the present year is that one-third of his time shall be at the disposal of the Association. The President spent a week in May in visiting those interested in the Church in Albany, Troy, Lansingburg, Utica, Canastota, and Syracuse. Mr. Seward has delivered a course of week-day evening lectures at Hempstead. The most important missionary work in the Association for the past year has been that done by Mr. Bastow, who is supported in the work by a member of the Associ-

ation. He has travelled over nearly the whole of Long Island, has sold 763 volumes of Swedenborg's works and 64 collateral works, has held many meetings in private houses, and has preached and lectured in several places.

The Association has instructed its delegates to urge again upon the Convention such a change in its constitution as will permit the Association to secure for itself the administration of some of the functions of the general pastorate without a permanent appointment to that office, for which it is not yet prepared.

J. C. Ager, *President.*

Ohio Association.

SOCIETIES.	MINISTERS OR LEADERS.	NO. MEMBERS.
Cincinnati	Rev. John Goddard	252
Cleveland	Rev. P. B. Cabell	54
East Rockport	Rev. P. B. Cabell	42
Glendale	C. H. Allen	20
Indianapolis, Ind		14
Monroe County		67
Napoleon		12
Newark		12
Pomeroy and Middleport		40
Richmond, Ind	Rev. E. A. Beaman	11
Toledo	Thomas H. Woodruff	24
Urbana		57
Total		605

During the past year the Rev. Frank Sewall has resigned his connection with the Urbana University and Church, and removed to Glasgow to take charge of the new Society recently formed there. The Urbana Society has not yet supplied his place. The Rev. O. L. Barler has also removed from the State, leaving the mission field in which he labored for two years partly unprovided for; but his place in the small societies is supplied in a measure by the settled pastors. Mr. Beaman occupies substantially the same field as heretofore, supplying monthly the societies at Richmond and Louisville, and officiating elsewhere as occasion offers.

The Rev. Theodore Edson is still engaged in secular business. The Hon. T. A. Plantz is in feeble health and unable to preach.

The Mission Report of our last meeting shewed 88 places vis-

ited, 226 services held, over 3,000 volumes sold, and about $2,700 raised for mission purposes.

Our last Association Meeting was held at Toledo, and was in the nature of a mission enterprise. A central hall was obtained and the meetings well advertised. The result was, the gathering together of the scattered members of the former Society who had held no regular meetings for years, and with the addition of other new ones, a reorganization was effected, a hall secured, and regular worship has been since maintained, the Society being visited at regular intervals by the Rev. P. B. Cabell. The presence of the Rev. Chauncey Giles contributed largely to the success of our effort.

The Society at Cincinnati is in a satisfactory condition. Nineteen new members have been added, a Young People's League organized, and a fund raised for a two years' trial of an assistant minister, whose work shall be largely in the suburbs. Glendale unites in this effort, and will have a regular afternoon service. The Cleveland and East-Rockport Societies are flourishing under Mr. Cabell's ministrations, and have received considerable accessions.

Urbana University has enrolled during the present year sixty-eight pupils and students, of which number twenty-six were in the College and College-preparatory classes. By the action of the Board of Trustees at the last Commencement these classes are now open to students of both sexes. Thirteen young ladies were in attendance, a separate study-room being assigned to them in the new college building, in charge of a lady principal. Considerable additions were made to the library and museum. The debt upon the new wing was paid off, and $800 appropriated from the annual income towards extinguishing the debt to the Endowment Fund.

JOHN GODDARD, *General Pastor.*

General Church of Pennsylvania.

The Societies or Particular Churches of the General Church of Pennsylvania are the following :—

CHURCHES.	PASTORS OR LEADERS.	NO. MEMBERS.
Advent (Philadelphia)	Rev. Louis H. Tafel, *Pastor*	124
Pittsburgh	Rev. John Whitehead, *Pastor*, Rev. A. Czerny, *Assistant*,	90
Immanuel (Chicago, Ill.)	Rev. Edward C. Bostock, *Pastor*	50
Allentown	Bishop of General Church of Penn.	27
Brooklyn, E. D. (N. Y.)	Bishop of General Church of Penn.	25
Greenford (Ohio)	Rev. A. Czerny, *Pastor*	21
Florida		16
Lancaster	Dr. S. S. Rathvon, *Leader*	13
Concordia (Kansas)	Rev. Ellis I. Kirk, *Pastor*	11
Delaware County	Mr. George Burnley, *Leader*	13
Bethel	Mr. Uriah Evans, *Leader*	12
Renovo	Mr. J. R. Kendig, *Leader*	8
Erie	Dr. Edward Cranch, *Leader*	6
Isolated Members		84
Total		500

The Clergy of this General Church are : General Pastor, or Bishop, the Rev. W. H. Benade ; Pastors, the Rev. Louis H. Tafel, the Rev. W. F. Pendleton, the Rev. John Whitehead, the Rev. Edward C. Bostock, the Rev. N. C. Burnham, the Rev. Ellis I. Kirk, the Rev. Andrew Czerny, the Rev. Eugene J. E. Schreck.

The Rev. J. R. Hibbard has resigned the position of Coadjutor Bishop. The Rev. Richard de Charms has returned to the pastorate of the Denver Society.

The Societies at Utahville and Sanborn have ceased to exist as such, but interest in the doctrines still continues.

A number of the Societies have weekly doctrinal classes. Some receive instruction in science in connection with the Church work. A number of the children under the charge of the Philadelphia, Pittsburgh, Chicago, and Concordia Societies attend the New-Church schools established in the cities named.

The Societies in Brooklyn and Allentown are visited at stated times by clergymen and candidates of the Pennsylvania Church, the Brooklyn Society holding services in English once a month.

The Lancaster Society has been visited by various ministers and, under a new arrangement, our clergy will visit it once in three months to administer the sacraments.

The Rev. Eugene J. E. Schreck made a tour through the State, visiting isolated receivers and smaller Societies, to whom he administered the sacraments and ministered in other ways.

On invitation of the Monroe County (Ohio) Society, the Rev. Andrew Czerny visited them several times to preach and administer the sacraments.

In the months of June, July, and August, Candidate Price conducted services and doctrinal classes at Valdosta, Ga.; Candidate Odhner labored among the Swedes at Rockford, Elgin, and Chicago, in the State of Illinois; and Candidate Waelchly devoted himself to Church work in Allentown.

On the nineteenth day of May, 1887, the Bishop renewed the authorization issued to Candidates Price, Odhner, and Waelchly.

On the same day the Bishop accepted as candidates for the ministry, Messrs. Edward S. Hyatt, William Henry Acton, and N. Dandridge Pendleton, members of the New Church, pursuing their studies in the Theological School of the Academy of the New Church, and issued to them the authorization provided for by Article V., Section 1, of the Constitution of the General Convention.

The interest in the general meetings of this body has been steadily increasing. Whereas formerly two days — including the Lord's day — were devoted to them, it was found necessary to set apart three days, and at the last meeting it was decided to extend the time to four days. This is due, in great measure, to the growth in the conviction that one of the great uses of such general meetings is the discussion of the principles underlying Church work. And so useful have these discussions proved that they have been embodied in full in the Journals of the last two meetings, a copy of each of which is herewith submitted.

At the November meeting, the following resolutions concerning the preservation of Swedenborg's manuscripts were unanimously adopted: —

"*Whereas*, at a meeting of the General Convention, held in the year 1867, it was '*Resolved*, That a committee of five be appointed to secure the early completion of the republication of Swedenborg's works in Latin, carefully collated and revised after the plan of the late Dr. Tafel, and the thorough examination of all that are accessible of Swedenborg's unpublished manuscripts, and the publication or duplication, in their discretion, of such as are worthy of preservation' (*see* Journal for 1867, Minute 103); and

"*Whereas*, through the efforts of the committee thus appointed, one hundred sets of eleven volumes each of Swedenborg's manuscripts were copied by photo-lithographic process, under the direction of the Rev. R. L. Tafel, A. M., Ph. D.; and

"*Whereas*, at a meeting of the General Convention, held in the year 1875, when the said committee reported the close of the labors assigned to it, as far as it had been able to perform them, it was 'voted to continue the committee, and that they be authorized to fill their own vacancies' (*see* Journal for 1875, Minute 33); and

"*Whereas*, the said committee is still in existence, actively assisting in the work of reprinting the Latin edition of the writings, and now consists of the Rev. W. H. Benade, the Rev. S. H. Worcester, the Rev. S. M. Warren, and the Rev. J. C. Ager; and

"*Whereas*, the attention of the New Church has been called anew to the important work of reprinting the manuscripts of Swedenborg in the following communication of Dr. J. J. Garth Wilkinson, of England: —

"'*To the Committee of the Swedenborg Society*: —

"'GENTLEMEN: As an old ex-committee man, allow me urgently to call your attention to the subject and condition of Swedenborg's manuscript of the *Diarium* in the Stockholm Library. It is perishable by fire and other causes, and is also the worse for time.

"'In former years, I was the moving cause of the *Diarium* being borrowed, through Baron Berzelius, from Stockholm, when it was printed under the indefatigable editorship of Dr. J. F. I. Tafel. His edition, as all readers know, requires to be complemented by a further edition, also based upon the original manuscript. Miss Clissord told me that the *Diarium* was one of the chief books of Swedenborg which her brother resorted to in his latest years.

"'I read in today's *Standard* that "a prudent precaution is about to be taken in France with the books and manuscripts of which the National Library and other institutions possess only one or two copies. They are to be photographed, so that if the originals are lost, stolen, or destroyed their exact reproduction will still remain. By this means, provincial and even foreign libraries will be able to procure true copies of valuable documents and books."

"'This is a hint for your Society and for the American Society, which, through the Rev. Samuel H. Worcester, is supplying the Church with editions of Swedenborg, accurate and exact, and which, in the case of *Posthuma*, are mainly attainable through the photographs superintended by Professor Tafel.

"'Professor Tafel is still able to extend his supervision to a photo-lithograph of the *Diarium*, and the operation can be more easily effected than when he before undertook it. Doubtless the Stockholm Library will again lend the manuscript.

"'Besides your trade in printed books, you owe a duty to the world around you, and also to posterity, to preserve this priceless treasure. Photo-lithographing, in all senses, is "printing and publishing." "'Yours fraternally,

"'J. J. Garth Wilkinson.'

"*Resolved*, That the General Church of Pennsylvania invite the various Associations of the Church in this country to unite with it in a request to the General Convention to consider the subject of completing the work already begun.

"*Resolved*, That this body urge on all its members to contribute to this work, by subscribing to the manuscripts as they are published, or by other means; and that a committee be appointed to solicit such contributions and subscriptions to this work."

Up to date, the subscriptions to this work, received by the General Church of Pennsylvania, amount to $2,481.18.

To coöperate with the General Convention in assisting the publishers of the Latin edition of the writings, the following resolution was unanimously adopted: —

"*Resolved*, That the General Church of Pennsylvania desires to assist the Swedenborg Printing and Publishing Society in the work now being performed by that Society, and to that end refers the matter of such assistance to the Council of the Laity," etc.

Accordingly, fifty-four volumes of the Latin reprints were bought.

The invaluable use to be performed by the *Concordance of the Writings of Emanuel Swedenborg*, compiled by the Rev. John Faulkner Potts, A. B., has also been recognized in suitable resolutions, among them being a recommendation to the members of the General Church to subscribe for this work, and an invitation to the various bodies of the Church to take like action. It is esti-

mated that the General Church of Pennsylvania and constituent members subscribe to about 127 copies of the *Concordance*.

The consideration of the subject of junior membership, an order not found in consonance with the doctrines, has led to the classification and enrolment of all minors in this body as infants, children, and youth; those being considered infants who are from one to seven years of age; those children from seven to fourteen years of age; and youths from fourteen to twenty-one years of age; this classification being based on the doctrines.

A registry has been established for the recording of the births, baptisms, confirmations, betrothals, marriages, and deaths which concern this General Church.

The continued increase in the contributions to the uses of the General Church — $1,920.35 have been received since the last meeting of the Convention — is a token of the greater interest which our members take in their duty of giving to the Church. A full ventilation of this subject, at the November meeting, led to the adoption of a system by the Council of the Laity which promises good results.

At the same meeting, it was held that each and every officer appointed by the General Church should be compensated, and it was decided that this be done as far as possible. The same principles actuate the General Church in sending her representatives to the Convention.

Dr. D. Cowley, member of the Council of the Laity of the General Church of Pennsylvania, and at one time member of the Executive Committee of the General Convention, passed into the other world on the thirtieth day of October, 1886. The following resolutions were adopted by this body: —

"*Whereas*, in the Providence of the Lord, an esteemed and valued member of the General Church of Pennsylvania, Dr. David Cowley, has been removed to the spiritual world; be it

"*Resolved*, That this body wishes hereby to record its high appreciation of the long, faithful, and earnest work of Dr. David Cowley as a member of the Church, of a responsible profession, and of the civil society."

Wm. H. Benade, *Bishop*.

Edenfield, Pa., or Clifton Heights Society.

For the past two years Rev. William L. Worcester has preached most acceptably for us once a month. Through his active interest the Sunday-school has been reorganized, and has been held regularly since Christmas, with an average attendance of fifteen. Mr. Worcester has also met each week with a reading circle of ten or twelve persons for the study of the New-Church doctrines. We consider that these meetings have been very useful and interesting, and we feel grateful to the Philadelphia Society for its efforts in our behalf.

We hope that the earnest interest of a few will be sufficient for the continuance of the Sunday-school and occasional worship.

Edward Pilling, *Secretary.*

First New-Jerusalem Society of San Francisco.

This Society remains, so far as statistics are concerned, in about the same position as last year, leaving, with the same number of additions and deaths, our present membership at one hundred and sixteen. Its work and worship have been kept up without break, with the usual earnestness and zeal. Worship has been sustained regularly at Berkeley and Alameda, (they being practically branches of this society) during the whole year. The pastor preaches in the morning at San Francisco, in the afternoon at Berkeley, and in the evening at Alameda. The pastor of this Society has also delivered two full courses of lectures (about a dozen each) on the leading doctrines of the Church ; one at Portland, Oregon, the other at Alameda, Cal., both being largely and satisfactorily attended. He assisted at Portland, in the organization of a New-Church Society. It is also contemplated that in the near future a separate society will be organized at Alameda.

Jno. Doughty, *Pastor.*

Connecticut New-Church Association.

The Connecticut New-Church Association have to report that they have held three quarterly meetings, namely, one in the city of Hartford, on Thursday, Nov. 11, 1886, at which the Rev. Chauncey Giles officiated ; one on the 22d of February, 1887, in the city

of Hartford, at which the Rev. Joseph Pettee officiated; and one in the city of New Haven, on the 19th day of May, 1887, at which the Rev. Julian K. Smyth officiated. All of these meetings have had an average attendance of between forty and sixty of the receivers of the New-Church doctrines throughout the State.

Rev. Mr. Giles preached in the Center Church, New Haven (Dr. Smyth's) on Sunday, P. M., Nov. 14th, 1886, at which there was much more than the ordinary attendance.

In addition to the above the Rev. Joseph Pettee has held services, at the expense of this Association, in the towns of Kent and Stratford, much to the edification of the receivers of the doctrines in those towns.

Our Association has distributed gratuitously to the Protestant Clergy in the State, during the past two years, over five hundred copies of the *Science of Correspondences Elucidated*, by Rev. E. Madeley, and has this year sent to the Treasurer of the Missionary Fund for the use of the General Convention the sum of twenty-two dollars and twenty-seven cents.

HENRY G. THOMPSON, *President.*

TOPEKA, KANSAS, SOCIETY.

THE Topeka Society of the New Jerusalem has enjoyed a year of very encouraging results. Services for Divine worship and religious instruction have been held regularly, the attendance quite satisfactory, averaging about forty-five, and the congregation at times being equal to the full seating capacity of the chapel. Five years ago the chapel was built, and afterwards a very sightly parsonage was erected, adjoining the same. The investment in the property including buildings, improvements, repairs, taxes, and interest is about $5,400, and its present value nearly ten thousand dollars.

Our growing membership and continued prosperity is sufficient evidence of the need of the permanent establishment of regular Church usefulness, and presents a sound basis for its support. Considering these facts, it has been deemed timely, that the fruitful result of an individual investment in the establishment of the Church, should now pass to the care of the Society.

The Society has had the liberal offer of the property at its cost, and the members have pledged themselves for almost one-half the necessary amount, or $2,250.

It is believed that interested Church friends will be found to assure the consummation of our effort to establish the New Church in Kansas upon an enduring basis.

Our Sunday school has had a continual growth, the average attendance being about twenty.

A. O. Wellman, *Secretary.*

Reports of Ministers.

Report of Rev. J. R. Hibbard, D. D., General Pastor.

Soon after the meeting of the English Conference in August last, I reported through the *Messenger*, giving an account of my cordial reception as Messenger of the General Convention, and briefly noticing the doings of the Conference, and a repetition seems unnecessary.

Immediately after the adjournment of the Conference I joined my family in Paris, where we have remained until the present time.

Through the *Messenger* I gave, some months ago, an account of the New Church in Paris. The conditions remain nearly as at that time, with however some increase in attendance on the Sunday services at the temple on *rue Thouin*, and in the numbers attending the Sunday school. Mr. Charles Nussbaum, who has charge of the Library, Reading Room, and Sunday school, has also for some months past met a class of children and young people at the Reading Room on Thursday afternoon, where he instructs them in drawing and other branches of education in the light of the New Church. In the evening a class of adults meets for reading the Writings. The number in attendance both afternoon and evening ranges from nine to fifteen.

The religious services at the temple are of course in the French language. Soon after I came to the city I was invited to hold services at the temple on Sunday mornings in the English language, if I thought it would be useful; but as no more than three or four of the regular congregation understand English, and the temple is remote from the English and American population, I thought that English services at the temple would not be of much use, and therefore did not attempt them. As the public worship at the temple is held in the afternoon I hold special services at my own house on Sunday morning, and still attend at the temple in the afternoon when possible. Recently I have taken a new *appartement* at No. 8 *rue de Villejust*; and as there are three members of the Boston Society, and at least one member of the New-York Society, and others who are either members or favorable to the New Church in the vicinity, the attendance at our home Sunday-morn-

ing worship will be numerous enough to claim the promise of the Divine presence.

Since coming to Paris my observation of the French people and association with them, have led me to see more clearly than heretofore that the doctrines of the New Church will, as a matter of order and necessity, be modified in their reception by different nations, especially by nations speaking different languages, according to their national mental form. While the doctrines revealed by the Lord are the truths of heaven given to men in a natural language that is fixed and unchanging, and therefore in themselves the same to all nations and people, nevertheless they will be soon received and brought into effect differently; and hence we may expect that different forms of Church order and government will be drawn from the doctrines and adopted by the Church in the different nations. Nor does it now appear to me possible, nor orderly in itself, for the order and form of the Church in one nation to be imposed upon the Church in another nation. Each will understand and receive the doctrines according to the hereditaments of its national form, and will and ought to adopt such forms and order of Church life as the members of the Church in that country see the doctrines to teach, without interference from the Church in other nations. Thus the Church in America or England ought not to attempt to dictate to the Church in France, or Germany, or Sweden what is true Church order, or how their ministry should be instituted, or their religious services conducted. The essentials of the Church doctrines and order will be drawn from the Writings, and maintained by each nation, and as well or better if left in freedom, and without interference (which may amount to infestation) from the over-zealous advocates of external order in other nations. Fraternal relations, mutual intercourse, and interchange of the offices of charity and courtesy, may and ought to exist between all, but the genius of each nation must receive and manifest the doctrines in its own way.

Before closing, and from the standpoint of a somewhat extended observation and experience, I wish to give a note of warning in regard to all secret associations among the members of the New Church. There are specious reasonings in favor of them, such as that the operations of the life organs of the body are hidden, etc. But such reasonings are deceiving. Evil seeks to hide itself under false appearances. And hidden evil, like an internal cancer, secretly extends itself until the life of the whole body is endangered.

No considerable nunber of the members of the New Church are sufficiently regenerated to be able to bear safely, or usefully for themselves or others, the burden of the imaginary superiority to others — outsiders — that the membership and work in a secret society involves. All secret organizations of unregenerate men are necessarily and practically despotic, whatever the appearance may be to the contrary, and are dangerous to true freedom. The wise will take warning.

Praying that the presence and blessing of the Lord may be with you, and guide your deliberations, protecting you from evil and leading you to all good, I remain yours in the New Jerusalem.

J. R. Hibbard.

Report of Rev. Chauncey Giles, General Pastor.

On the 30th of May, 1886, with the sanction of the Maryland Association, I ordained John Edward Smith. At the same date, with the sanction of the Illinois Association, I ordained Henry H. Grant.

In January 1887, I ordained W. H. Schliffer, with the sanction of the New-York Association.

Chauncey Giles.

Report of Rev. F. W. Tuerk, General Pastor.

On recommendation of the ecclesiastical body of the Massachusetts Association, I have, on the 6th of February, 1887, ordained George Mason Davidson into the second grade of the ministry, and at the same time installed him as pastor of the Toronto Society of the New Church.

F. W. Tuerk.

Report of Rev. Joseph Pettee, General Pastor.

Since my last year's report I have been regularly employed in the duties of General Pastor of the Massachusetts Association of the New Church.

May 30th, with the concurrence of the Executive Committee of this body, at the meeting of the General Convention in the city of

New York, ordained William Hyde Alden and Frank Levi Higgins.

May 12, 1886, authorized George Mason Davidson as a candidate for the ministry, by the recommendation of Rev. John Worcester, President of the Theological School.

Jan. 12, 1887, by the recommendation of the same officer, gave authority as candidates for the ministry to George Stevens Wheeler and Abraham Lincoln Kip.

Jan. 6, 1887, received a communication from George Mason Davidson asking authority for his ordination into the ministry, he having been invited by the Toronto Society of the New Church, to become its pastor. With the concurrence of the Executive Committee of the Association, sent to Rev. Mr. Tuerk, General Pastor of the Canada Association, an official document expressing the sanction of the Massachusetts Association of the ordination of Mr. Davidson. Also informed Mr. Davidson of this action.

April 5, 1887, with the concurrent action of the Massachusetts Association, gave authority to preach for one year to Benjamin Worcester.

April 17, 1887, with the concurrence of the Executive Committee of the Massachusetts Association, instituted a society of twenty-four members at Dorchester, Mass., under the name of the "Dorchester Society of the New Church."

JOSEPH PETTEE.

Report of Rev. John Goddard, General Pastor.

AT the request of the Executive Committee of the Illinois Association, I inducted Thomas Franklin Houts into the ministry of the New Church, and into the pastorate of the Olney Society, with power to administer the sacraments and to consecrate marriages. This was done at Olney, Ill., on June 10, 1886, in the church occupied by the Olney Society.

At the request of the Minnesota Association, I ordained Wellington Hardy Butterfield into the ministry, and into the pastorate of the Minneapolis Society, with the powers mentioned above. This was done at Minneapolis, during the session of the Minnesota Association, on October 20th, 1886.

JOHN GODDARD.

Report of Rev. G. Busmann.

During the past year I devoted my entire time to the First German Church in St. Louis, Mo. Preached regularly every Sunday morning, and occasionally Sunday evenings, and can report my charge in a prosperous condition, both spiritually and naturally, for which I am thankful to the Lord. The debt of the congregation was diminished $700.

I baptized twelve persons and confirmed five; officiated at nine marriages and six funerals. During the year the Holy Supper was administered three times by me, to eighty-four communicants.

G. Busmann.

Report of Rev. James E. Mills.

Our Sunday morning meetings have been continued during the year except for the few Sundays when I have been away.

On Sunday, Dec. 19, 1886, I ministered at the baptism of Corinne, daughter of John Jones and Corinne Howells Seymour, born August 15, 1886; and of Samuel Hamilton, son of Samuel Hamilton and Emma Howells Day, born Sept. 7, 1886.

James E. Mills.

Report of Rev. John I. Herrick.

In compliance with the rule of the Convention I submit my report. During the past year I have principally been occupied by the duties of a physician; at no time being called to any public duty as a clergyman.

The people in this vicinity are not interested in the examination of questions of religious doctrines. And there have been no opportunities for publicly calling attention to such topics and none could be created that did not involve an expense beyond my means to meet, so all occasions have been such as grew out of social intercourse. To some extent I have sought to systematically improve such opportunities. The lending of copies of the *Messenger* and the *Dawn* has been used as an agent of continuing the interest that has been aroused.

During the political campaign of last year I was unexpectedly called to address a "Temperance meeting." My remarks at that time opened to me a way of reaching a large part of the commu-

nity. As I have opportunity or rather leisure to use this opening I hope to be able to sow some seeds of the New Church in prepared ground.

JOHN I. HERRICK.

Report of Rev. Gustave Reiche.

ON the 13th of October of last year I came to Wellsville, Mo., where I now reside, and took charge of this field of labor. I found the small band of New-Church people in and about this place divided into two so-called societies, worshipping separately in two little churches, one of them just outside of the town of Wellsville, and the other about four or five miles from it. Seeing that by such an unwise division of the weak forces and abilities of the Church here its usefulness and life were reduced to about zero, its members, at my recommendation, declared themselves ready to be organized under one constitution into one society, which was finally done during the earlier part of last March. Even now the society is small and weak in every respect. I would now make preparations to obtain a different field of labor if it were not for a few earnest families, who, in a noble and willing activity, are straining every nerve for the continuance and prosperity of the Church, with its proper external foundation. Such faithfulness alone induces me to continued efforts where I am.

We are here in a most primitive condition. The unfortunate division, above referred to, caused the building of two little churches, and each of them is most impracticably situated. The money thus thrown away made the buying of books for a society library impossible. And even now, while the necessary building or buying of a suitable church is staring us in the face, we will, for a long time to come, remain unable to make provisions for a library, so necessary for a New-Church society.

I gave, so far, all my time to this society by preaching every Sunday and reading from the writings of the Church, with explanatory remarks, and the answering of questions.

The average attendance of the Sunday school consists of twenty-five scholars.

I have given up all secular occupation, and will therefore be able to answer occasionally some calls for missionary work. It does not make any difference to me whether such work is to be performed in the English or German language.

GUSTAVE REICHE.

Report of Rev. B. Edmiston.

I HAVE preached regularly for the Riverside Society through the year. This society is well established and working with energy for the upbuilding of the Church. There is a manifest growth in spirituality. Through the fall and winter months, our Reading Circle met weekly, using *Divine Love and Wisdom*. These meetings were very interesting and profitable. We had a devotional service first, lasting a half hour, in which most of our people were ready to take part and all seemed to enjoy very much. These exercises seemed to prepare the way for an earnest and profitable reading of the writings of the Church, and I believe we all feel that the prayer meeting has been very useful, warming the affections and preparing the mind for receiving the truth.

The attendance at our public worship has been very regular, averaging about fifty.

As I am engaged in secular work through the week, I am unable to respond to frequent calls to visit other places in Southern California.

B. EDMISTON.

Report of Rev. J. W. McSlarrow.

SINCE my last report, I have done very little ministerial work, having only preached about four times all told. The Cold-Springs Society for which I had been regularly officiating has had its numbers so much reduced by members moving away, that the Society as such no longer has a tangible existence. I have been doing some missionary work in the way of distributing tracts, *Messengers*, etc., but have been compelled from necessity to devote most of my time to secular pursuits as I have a large family to support, and have never at any time received any pecuniary assistance for my ministerial services. However, the strongest desire of my heart is to devote my life to the ministry, whenever the Lord in his Providence shall show me the way. The mining interests of this country are bringing in considerable immigration, and I trust that the coming year will present better opportunities for missionary work in my immediate locality than the one just passed. I therefore desire that my name may be continued on the roll of ministers.

J. W. MCSLARROW.

Special Report.

Report of the Trustees of the Iungerich Fund.

To the General Convention of the New Jerusalem in the United States of America: —

The balance in the hands of the Trustees, as per their last report, was	$34,562.15
of which $34,500 was reported as invested for the purposes of the trust.	
There has been collected of income, during the year, one year's interest on investments	2,265.84
Interest on money in bank to Jan. 1, 1887	20.03
Total	$36,848.02
There has been paid to J. B. Lippincott Company for manufacturing books	1,113.75
Leaving a balance in hand of	$35,734.27
of which $35,000 is invested and bearing interest, $500 having been added during the year to the invested funds.	

There is no diminution in the demand for the gift books, nor in the appreciation of their value by the recipients. Hardly a day passes without the arrival of letters of inquiry or expressions of gratitude from widely separated localities. The increased number of books distributed is in itself a sufficient indication of the fact that the uses of the trust are still in active operation, and this in an important and widening field.

There have been distributed, during the past year, about 1,000 copies of the *True Christian Religion* and 1,111 copies of the *Apocalypse Revealed*. During the same time, the American New-Church Tract and Publication Society has distributed 1,800 copies of *Heaven and Hell* and 1,000 copies of the *Life of Swedenborg*. The total number of copies of the different books distributed to date is as follows: —

Of the True Christian Religion	27,358
Of the Apocalypse Revealed	20,365
Carried forward	47,723

Brought forward	47,723
The American New-Church Tract and Publication Society has distributed,—	
Of Heaven and Hell	25,742
And of the Life of Swedenborg	9,843
Making a grand total of	83,308
The gross distribution during the past year being	4,811

It ought to be stated that, by reason of one of the trustees going abroad, the foregoing report was made up earlier than it otherwise would have been, in order to obtain his signature thereto, and in fact is only brought down to April 20, 1887.

The Trustees again acknowledge their obligation to the Trustees of the Rotch Fund for the use of the plates of the *True Christian Religion* and the *Apocalypse Revealed*, from which the gift books are printed, and also their appreciation of the services of Dr. John Ellis in calling to the attention of ministers and others the offer to supply books.

All of which is respectfully submitted.

JULIEN SHOEMAKER,
EDWARD C. IUNGERICH,
HENRY IUNGERICH,
WM. MCGEORGE, JR.,
Trustees.

PHILADELPHIA, April 22, 1887.

Addresses.

Address from the General Conference of the New Church in Great Britain to the General Convention of the New Jerusalem in the United States of America, Feb. 15, 1887.

Dear Brethren: The address from the General Convention of the New Church in America, conveyed by our esteemed Brother Dr. Hibbard was duly received, and I have on behalf of the General Conference representing the New Church in England, to reciprocate the fraternal sentiments contained therein, and to express the hope that as the Church extends in the two countries, the "unity of spirit and the bonds of peace" may strengthen in proportion to its growth.

Ever interested in your movements and especially in any new departures in the sacred task of extending a knowledge of New Church truth, we in England are encouraged to new efforts by the vigor with which you prosecute your own ministrations, the example you set us in the study of Swedenborg's works and the diffusion of contemporaneous New-Church literature. And we earnestly pray that much of the seed sown with so much care, at the cost of so much labor and expense, and with such loving solicitude, may fall into good ground, and bring forth fruit unto life eternal.

I regret to say that in England, the Church as an external institution, has not made the progress during the past year which we all feel it so eminently deserves. By this however we are in no way discouraged. Our firm confidence is, that the Church is the Lord's, and that if not in our way, and according to our own plan, yet that He is still accomplishing His own purposes. Studied from the standpoint of our own doctrines, we may see many reasons for the present slow and gradual growth of the Church. We believe that we are living in a transition age. On every side negative philosophy is breaking down dogmatism, superstition, and authority; the religious world around us is adrift on the troubled waters of scepticism, and whither it is tending none of its teachers can prophesy; but though its members are tossed with doubts and troubled with the discoveries of science, yet their veneration for

old institutions and old habits of thought still keeps them in connection with the Church of their fathers. On all hands there is unrest, but at present it has taken no definite direction, and while we believe that the New-Church doctrines are making their way in every community, and that in forms adapted to the minds of the worshippers they are being taught by many clergymen, yet at present the total number of avowed New-Churchmen is comparatively small.

Evil and falsity must be removed before goodness and truth can take their place. This is an age in which error and falsity are being combated and cast out, rather than the summer season in which truth is paramount and good comes to perfection. How long this transition period will last it is not for us to say. It is for us to be strong and of good courage. Even though our work is only preparatory, yet it is one essential of progress. Let us be quite sure that our labor will not be in vain; other men will take up the task where we lay it down, and the prophecy will be fulfilled: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The New Church is founded on a new dispensation of spiritual truth, and it differs from all other Churches, in the fact that it addresses the spiritual mind only. Here is at once, our distinctive claim to recognition, and the cause of our slow progress. Sometimes we feel that the Lord is forsaking his own cause, and awarding success to the ministers and advocates of all religions save our own; but really it is not so. "Our time is always ready, but the Lord's time has not yet come," and our encouragement and consolation are that spiritual truth is being received as fast as its reception accords with mental freedom.

The question is frequently asked, "What is the matter with the Church?" And while probably many are mystified and disheartened by its humble position, yet we might really just as well ask, "What is the matter with the world in winter that the winds are cold, the clouds low and gloomy, the frost is biting, and the earth is enveloped with snow?" The reason why in winter the leaves fall, the flowers fade, the grass withers, and nature droops in darkness is because the earth has turned from the source of its life in the material sun. And the reason why the world does not accept the truth and love and life of the New Church is because it has turned from the source of its life in the Lord, the sun of heaven.

It is spiritual winter, or only the early days of spring. The natural mind is in the ascendant, and the need of spiritual truth is only partially felt.

In us and in all men, the Lord is seeking to break down the monopoly of natural thought and to turn us unto Himself. To this end He has given us a knowledge of new and higher truths, and He is ever seeking to open the interior mind to give it welcome. In our labor to promote the spread of truth the Spirit of God is with us; "time is on our side;" the tendency and drift of the age are in our favor; rationalism is doing one department of our work; the minds of all unfettered thinkers are looking towards us; and, above all, children only need be taught, to become in the main the recipients and advocates of New-Church doctrines. If on the one hand we meet with discouragement, on the other we are inspired by hope, by absolute confidence in our cause, and by the Divine promise, "A little one shall become a thousand, and a small one a strong nation. I the Lord will hasten it in His time."

Wishing you all God-speed in the labor of your hands, and praying that a double portion of the Divine Spirit may rest upon you, I am, dear brethren, on behalf of the General Conference,

Yours faithfully,

Robert R. Rodgers.

Countersigned, E. Whitehead, *Secretary*.

Address of the General Convention of the New-Jerusalem in the United States of America to the General Conference of the New Church in Great Britain.

Dear Brethren: It gives us great pleasure to learn from the Address of your President, the Rev. R. R. Rodgers, of the progress of the New Church in Great Britain and to receive renewed assurances of your interest in our efforts to disseminate the truths which are to be the means of regenerating humanity. We regard these annual communications as something more than a formality or an exchange of Christian courtesies. The words are soon read and may pass away from the memory as a mere incident in our meetings. But the affection and thought of which they are the tokens are constantly active, bringing the two general bodies of

the Church into closer union and imbuing the mind of every member with the power and life of the whole body. May these internal bonds continue to increase in strength until they control all our purposes and relations, and of the two great bodies make one.

It is pleasant and useful to be reminded that the cause for which we are laboring is not limited by national boundaries or any natural lines. It lies within and above them all. Its principles are universal. They originate in the Divine nature; they give form and order and organization and unity to the societies in heaven. Its blessed inhabitants are with us in every wise effort to make known those principles by speech or pen or useful deed. The noble men and women in your nation and ours, who have cast off the veil of flesh, are working for us and with us. We have a common cause. We have the same principles for our guide, the same Lord for our Master. We are trying our "prentice hand" here in the limited circle of our influence. But the work will enlarge with our ability to perform it, and our reward will always be measured by our deeds.

You truly say that this is a transitional age. Consequently it must be characterized by much turbulence of thought and conflict of action. Those who regard the old doctrines of religion as a finality, are filled with doubts and fears. They have identified Christianity with certain dogmas formulated by councils and stereotyped by the consciousness of many generations, in liturgies and institutions. When those dogmas are assaulted with real or apparent success they are filled with fears for the safety of the Church. Those who assault them labor under the same mistake. They vainly suppose they are assaulting Christianity, when they are only clearing away the dead wood which encumbers its progress and prevents its principles from gaining a lodgment in the rational mind. They are providing a basis in nature on which its most interior principles can rest, and the natural means for their illustration and development. Neither the apparent friends nor foes of Christianity have any true conception of the new "day of the Lord" that is dawning on the world.

It is our happiness, brethren, to see the dawning of the morning, to know that it is the morning of a new day and not the twilight of a departing one, a day that will continue to increase in brightness forever. There will be clouds and storms, but we need

not mistake the clouds for night or the storms for a final consummation. They will clear away and the skies will be brighter and the earth fairer because of them.

It is true, as you say, that the progress of the New Church when measured by the numbers who openly join her communion is slow. In our eagerness to gain a full and general acceptance for the truths which are such a light and joy to us, it does seem that "our Lord delayeth His coming." But we do not see the extent of the difficulties to be overcome or the great variety of the forms in which He is coming. We forget, often, how slowly and timidly many of us opened our eyes to the new light, and how faint it was in the beginning. Even the most intelligent and comprehensive minds among us doubtless have but a faint and superficial conception of the complexity and magnitude of the work of introducing a New Age of Christian knowledge and life. Society is organic. There is a vital connection of organ with organ, of the least part with the whole. There are natural, as well as spiritual, planes of thought and feeling. No one can greatly outstrip another. All parts must grow together.

We have many temptations to measure the degree and extent of progress by the number of persons who accept the doctrines of the New Church as stated in her symbols of faith. They are the most obvious and emphatic testimony. But they are not the only evidence of the Second Coming of the Lord in power and glory. The New Church is a universal Church. It is vastly more than what is generally understood by a Church. It is a more powerful influx of the Divine life, not only into the higher planes of the spirit but into the lowest. It is to "make all things new." It is as impossible for any one to escape from the presence and power of this new life, as it is to escape the light of day or the summer's heat. When the sun rises everything is affected by it. But the effect is according to the nature of the object upon which it operates. The melting of snow and ice and the warming of the frozen ground is as certain evidence of increasing heat as the growing grass, the opening flower, and the ripening corn. Even decay and dissolution are signs that an active force is in operation.

The disintegration of the old faiths, of which we see such abundant evidence, is due to the action of a new spiritual force. Individuals and churches are as powerless to die as to live, in and from themselves. The new freedom of thought, and the courage

and ability to exercise it, are conclusive evidences of the presence of a new life. In many cases the new movement may be nothing more than the putting forth of leaves by the fig tree. But they proclaim in a clear voice that summer is nigh. Many who hold nominally to the old faith, do it so loosely that it is ready to fall from them as leaves fall in autumn. In many cases also the old words though persistent are devoid of life.

But words are not the only or the most specific forms in which love and truth can be expressed. "Ye shall know them by their fruits" is the infallible test of principle. Judged by this criterion we have the most specific and abundant testimony that humanity is pervaded by a new spirit and is entering into a new state. It is a delight to see how the Lord is working in all forms of human activity for the accomplishment of His purposes of love. We find grounds of hope even in the decay of old dogmas. We know that the old structure must be removed before a new, more spacious, and commodious one can be erected in its place. In estimating the causes of progress or decay, the scientific and to a great extent the religious world take only natural and moral forces into consideration. They have no conception of the spiritual and Divine forces that are constantly operating upon human minds to disperse the clouds of error, to restore all the human faculties to order, and quicken them with a new life.

It is our blessed privilege to know something of these fine, penetrating and creating forces which are operating upon human minds with constantly increasing power. From the exalted position which the doctrines of the New Church afford us, we can know something of the secret but potent causes that are removing obstructions, filling the air with the dust, and covering the ground with the *débris* of effete and disintegrating systems of thought, and out of the chaos of conflicting opinions and theories gradually creating a new earth and new heavens.

The New Church is to be a universal Church, the crown of all Churches. But we must not mistake uniformity for universality. It is to permeate the organic forms of the human mind, and change them into a Divine order, and bring them into harmony with all the Divine forces. There will be an indefinite and constantly increasing variety of forms, but they will be directed to one end; each one will be the complement of the others, and according to its form and use will tend to the accomplishment of the Lord's purpose in the creation of man.

The broader and more comprehensive the view we take of the signs of the times, the more we shall find in the Church and State and in every form of human activity from the fig leaf to "the fields white for the harvest," to encourage us in our special work. It is the greatest work ever committed to human hands. It is nobler to construct than to pull down. It is nobler to work on the higher planes of intelligence and with the finer forces of the spirit than in the gross and obdurate forms of matter, or in the defense of dogmas formed by human intelligence. It is a thousand fold easier to act with the mighty currents of the Divine power than to struggle against them.

From whatever point of view we regard the subject, except that of appearances, we have cause for hope and encouragement in our work. We have the most substantial motives to be faithful, steadfast, energetic, and happy in our work. The Lord says to the Church in England and in America collectively and individually "Let us make man." There is no more honorable employment; there is no one in which we can engage with so much certainty of success, no one in which we have such noble assistants, and certainly no one that will insure so rich rewards.

I am happy to be able to say that we see abundant evidence in our own country of the progress of the New Church. There is a steady and healthy growth in numbers. Even the societies which do no more than maintain their numerical strength, are nurseries from which many germs are transplanted to become the centres of new societies. New centres are being established in many parts of our country from which the light of spiritual truth is radiating.

The general sentiment in regard to the New Church has been greatly modified. Prejudices have been softened or removed. There is a more general openness to the reception of the new truths. The atmosphere of public thought and feeling toward the New Church is less keen and bitter if not kinder and more genial. The feeling, in many instances formed into thought, is increasing that the New Church possesses some secret power which makes for righteousness, that the other Churches do not.

But the most hopeful signs of increasing power in the "Man child," is the growing interest in studying the laws of spiritual life revealed in our doctrines. Circles for reading and systematically studying the doctrines are being formed in many parts of the country. This is a new step in Christian progress; it is one of

the distinct features of the New Age. Such a practice would not be possible in any sect of the Christian Church. A systematic study of any subject is not possible until knowledges are obtained by which it can be opened and rationally understood. An attempt to do it would only result in doubt and confusion or in falling back upon personal authority. Rational knowledge is the only key that can open the doors of the human mind and proclaim to every honest inquirer after spiritual truth, *Nunc licet.*

The New Church is the Remnant in the midst of all the regenerating forces of humanity. It possesses all the remarkable qualities and powers attributed to the Remnant in the Sacred Scriptures. "It is as the dew from Jehovah, as showers upon the grass" which is to revive the fading forms of the spirit and make them blossom as the rose. "It is as a heavenly star" which will go before every one who is seeking the Lord and lead the way to Him. "It is a seed of holiness," which will be planted in "good ground and bring forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold." It is our blessed privilege, brethren, to possess this good seed, and to have a Divine commission "to sow it beside all waters." It is a still greater privilege and a more blessed attainment to become a part of this Remnant by the embodiment of its heavenly principles in our own lives.

For this end may the members of the New Church in England and America individually and collectively labor. May the bonds of Christian brotherhood continue to increase in strength and draw us into a closer and more helpful union. May we come more fully into the heavenly form in which each one, standing in his own lot and faithfully performing his own work, may be rendering some service to all, and all to each, the whole body praying with heart and lips and hands that the "Lord's Kingdom may come and His will be done on earth as it is in heaven."

Hoping you may have a pleasant and useful session of your Conference in which every good affection will be strengthened, and the way open for the extension of your work and the reception of richer blessings from the Lord, I remain in behalf of the General Convention of the New Jerusalem in the United States of America,

Sincerely and affectionately your brother,

CHAUNCEY GILES.

Communications.

From the New-Church Congregation in Stockholm.

To the General Convention of the New Church in America:—

Dear Brethren: Since the New-Church Congregation in our city has been acknowledged by the Swedish government a great hindrance to the spreading of the Divine truths of the New Jerusalem with us has been surmounted. The New Church in our country has, indeed, many as well natural as spiritual difficulties to overcome, but we labor in the hope that the Lord in His mercy will help us to continue His work, for in the glorious truths of the New Jerusalem He is God-with-us, and when humbly we try to obey Him we are also in Him. During the two years that we have been acknowledged by the State, the Congregation has with success labored to promote the cause of the New Church, and we have had the great pleasure to see that the Lord has assisted us to overcome the great difficulties with which we have had to contend; the members of our congregation being few and poor.

Public worship has been held every Sunday and holyday except during the vacations, and during most of the winter we have had evening services for a constantly inrceasing number of hearers.

The Holy Supper has been administered to many on the great holydays, when our place of worship has been crowded with attentive hearers.

Our Sunday school — which is a very good seminary for the Church — has with progress continued its great work to prepare the children for confirmation. Since our Congregation has been acknowledged, one of its young members, the eldest son of the pastor of the congregation, has been confirmed and is now studying at the New-Church Academy in Philadelphia in order to be a servant in the Lord's New Church.

Missionary trips have been made to different parts of the country and after every lecture our monthly paper *Härolden*, together with tracts, have gratuitously been distributed to the hearers.

The Friends of Peace (*Fridsförbundet*), which consists of seventy of the two hundred members of the Congregation, and which

through handywork endeavors to support the Congregation, has with success continued its work and enabled us to carry on our labor in the vineyard of the New Church. The writings of the New Church have been sold after the service every Sunday and books have been lent out from the Loan-Library, which have in a great measure contributed to spread the Heavenly truths of the Church.

From the Scandinavian New-Church Society in Philadelphia, whose founder is Mr. Odhner, our congregation has received several thousand tracts for gratis distribution. Besides, Mr. Odhner has also sent us two hundred copies of *The New Jerusalem and its Heavenly Doctrine* in Swedish translation.

Our kind American friend, Dr. John Ellis, has sent his excellent work — *Scepticism and Divine Revelation*, which I have translated into Swedish — not only to all the ministers of the old Church and to the members of the Swedish parliament, but also to all the ministers in Norway and Denmark. Although some have sent the book back again, the far greater part have kept it and many have asked me to thank the noble giver, making the question if they might not get the gift-books or at least the *True Christian Religion*.

Dr. Ellis's book is now being sent to all the physicians in Sweden. We may hope that this able work will do much good, for many ministers in Scandinavia will certainly be enabled to see the truth of the new Divine Revelation.

If now we look back upon the two last years, we must with humble hearts thank our Lord, who in His mercy has strengthened us and enabled us to continue our labor in His Church.

Sending you our brotherly salutation, we pray that the blessing of our Lord may rest upon the General Convention and upon His New Church in the United States. On behalf of the New-Church Congregation in Stockholm, yours affectionately,

A. Boyesen.

FROM THE SOCIETY OF BELIEVERS IN STOCKHOLM AND THE NEW-CHURCH SOCIETY IN GOTTENBURG.

To the General Convention of the New Church in America: —

DEAR AND RESPECTED BRETHREN: Allow me, in behalf of the two societies, whose minister I am, the Society of Believers of the New Church in Stockholm and the New-Church Society in Gottenburg, to give you a summary of our workings during the last year.

Through the Divine mercy of our Lord, we have been able to keep up the Divine services in Stockholm and in Gottenburg, six weeks, as a rule, at either place at a time, alternately. And I am glad to say that the congregations, generally, have been good, at times from one to two or three hundred hearers. Especially the congregations were large last autumn, when I preached a series over "The First Narrations of the Bible," which series I gave both in Gottenburg and in Stockholm. On my journeys to and from Stockholm, I also used to make a visit in Orebro,— only at a short distance from the great railroad from Stockholm to Gottenburg,— and to deliver there two evening lectures. The audiences have been sometimes pretty large. At times I also call upon a New-Church family in Fiskeboda, a domain in Södermanland, and preach there, the audience being very good.

During the last summer vacations, I made missionary tours to several places in different parts of the country, lecturing and distributing New-Church books and papers, with very encouraging results. Our people are — such is my experience — in this time more open than you should expect to the Divine truths of the New Church.

As you know, we publish, since 1876, a monthly, the *Skandinavisk Nykyrktidning*. (Several copies go over to your country as far as to California.) Of this paper we use to print a good deal more than the copies for the subscribers, in order to have to distribute at the lectures. And so we have given away, during the last twelve months, more than a thousand copies. To your Tract and Publication Society in Philadelphia we owe warm thanks for their giving us one hundred copies — and we have promise to receive more — of the *Heavenly Doctrine*, translated into Swedish by Mr. Th. Odhner, of Philadelphia. This little work is a very good one for missionary purposes, and I have distributed all but one I have

received, hoping that I soon may have more. Also, for this summer, I am invited to lecture in many places.

From the beginning of July last, we also, here in Sweden, have a New-Church Reading Circle, the members being spread all over the country. The *Skandinavisk Nykyrktidning* serves as its organ. Thus far we have read the *Four Leading Doctrines* and about the half of the *Divine Providence.* Now even the Word itself is studied in the circle, we having gone through the Gospel of St. Matthew and eleven chapters of St. Mark.

At the end of the last year, the Stockholm Society formed seven circulating libraries out of New-Church books printed at the cost of the society and others. The libraries are situated in different parts of Sweden, namely, in Orebro, Gottenburg, Lysekil, Broby (Skane), Motala, Fiskeboda, and Elfdal (Dalecarlia). The stock of books is not yet very great; nevertheless, we hope that the libraries will perform excellent uses. The librarians also report that many, not before acquainted with our writings, now embrace the opportunity to read them.

The thirteenth day of May will be a mark-day in our Swedish New Church, for on that day (last Friday) the king allowed our petition as to have our Church, bearing the name, "The Swedish Congregation of the New Jerusalem, or the New Church," and based upon the Church order received by the two above-named societies, and known to you by our circular last year, recognized by the State. Our first petition to have three congregations at once recognized — one in Gottenburg, one in Orebro, and one in Stockholm — having been refused, on the ground that the petitioners were so few, we gave in a second petition, all the former petitioners and one more now uniting in asking the king to recognize only one congregation, namely, here in Stockholm. And now we are the more thankful towards our Lord, humbly praying to Him to bless our infant Church, that she may be a blessing in the country and in the earth.

Yesterday, the Ascension day, the new legalized New-Church congregation in Stockholm celebrated its inauguration day with hymns and prayers adapted to the signification of such a day. This being done, the congregation constituted itself and elected the officials, ordained by the law. Until the congregation would be able to procure its own minister, I was charged to administer even in Stockholm, as far as my duties to my own society in Gottenburg would allow.

On the day of Pentecost the Society of Believers of the New Church will hold its annual meeting. With that day the services will end for the summer, wherefore I will be able soon to enter upon my missionary journeys.

You would oblige us very much if you would resolve to publish this our address to you in the Convention JOURNAL, and to transmit some copies of this your publication to each of our societies in Stockholm and Gottenburg.

And now, brethren, may the Lord our God richly bless you and your united labors to use for His New Church in your own large country and all over the earth.

Respectfully and affectionately yours in the Lord's New Church,

C. J. N. MANBY.

FROM MR. N. F. CABELL, WARMINSTER, VA.

To the General Convention of the New Jerusalem in America: —

THE annual meeting of the Convention of the New Church takes place on the 9th instant, and I have looked forward to their assembling with more than ordinary interest. It is now many years since I began to feel such interest, and as often have I wished to be present on those occasions; but as often did circumstance seem to forbid it, though I did not fail to take note of their proceedings afterwards. Particularly should I desire to meet and confer with my brethren in the faith during the season which is at hand; but advancing years and increasing infirmity not only forbid such hope, but admonish me that I may never again during this life look forward to a similar gathering. Such being the case, I have thought it might be pardonable in one who in a double sense is something of a veteran in this cause, to give vent to a few words at parting. And though they may contain nothing new, or that may not have already been a subject of consideration with them, they may serve to indicate what I suppose to be our true and permanent policy in regard to such matters.

The tendency of certain recent speculations, however much it may be disclaimed, seems to me unfavorable to the efficiency, or even to the continued existence, of the organized, visible New Church and its representative bodies, and I can hardly conceive a greater calamity than such a consummation would prove. I know

of no one who is so absurd as to suppose that such organized bodies — any or all of them — are the New Church in the full and proper sense of that term, though such an imputation has not unfrequently been expressed or implied. But how the great and varied work which is before the New Church, extending through the ages, can be accomplished without some such instrumentality, passes my power of conception. To me it is equally clear, that much of that work, for a time, must devolve on the Church in this country. Were this my last and dying testimony, then, I would most earnestly exhort my brethren to preserve and cherish their representative bodies, and to use all lawful means for strengthening their hands and increasing their efficiency. To those who would set before us and urge the adoption of a higher standard of Christian life and character than has heretofore been generally apparent among us — yea the very highest — I would say naught in discouragement. But let not such forget that these last must numerically ever bear a small proportion to those who are walking on lower planes. Better for those that they should be in continued and outward relations with these. Better and safer also for them, that there should be an organized and representative body — recognized as such — who, in a lower sense, may aid them in various ways; may by its influence, though tacit, save them from annoyance, cover them as it were with a protective sphere, permit them to be good without obstruction, and in time of trouble serve as a place of refuge and defense.

And shall no provision be made for the regular and continued instruction of the more numerous classes in Divine things? Shall the whole subject of Church Order be likewise and entirely ignored? and shall we fold our hands and trust to Providence to provide for present and future wants in this regard when the harvest is ripe and there is urgent call for laborers?

I cannot wholly refrain from some mention, however brief, of one other matter as eminently worthy the attention of the General Church. Believing, as we do, that ours is the one true faith, and, as such, worthy of all acceptation, or fitted to be the universal religion which should be propagated throughout the world, we should also look forward to the time when it must be carried to other regions which as yet know nothing of it. In this work the American branch of our Church should participate. And what land so suitable as that which is the centre of all lands and the

original seat of all former churches? In a word, we should have a permanent mission in Palestine. Its future importance is too great and its uses too manifold to enlarge on here. This is not the time to inaugurate such a mission. Any such movement now would be premature. But the time for action may come sooner than we expect; and in the *interim* it may become a proper subject of consideration, of preparation, and for maturing a plan with hope of its ultimate realization.

With my best wishes for a pleasant, harmonious, and profitable meeting of Convention, I beg leave to subscribe myself as very respectfully and fraternally yours,

N. F. Cabell.

Warminster, Va., June 7, 1887.

Copy of Act of Incorporation.

An Act to Incorporate the General Convention of the New Jerusalem in the United States of America.

SECTION 1.—*Be it enacted by the people of the State of Illinois, represented in the General Assembly*, that Rev. Thomas Worcester, D. D., of Boston, Mass., Rev. J. R. Hibbard, of Chicago, Ill., Rev. T. B. Hayward, of Brookline, Mass., Robert L. Smith, Esq., of Jamaica, L. I., N. Y., J. Young Scammon, Esq., of Chicago, and I. S. Britton, Esq., of Springfield, Ill., Hon John B. Niles, of La Porte, Ind., Dr. Charles Shepherd, of Grand Rapids, Mich., Rev. Chauncey Giles, of Cincinnati, Ohio, David Snyder, Esq., of Philadelphia, Penn., N. F. Cabell, Esq., of Warminster, Va., Hon. John H. Wilkins and Sampson Reed, of Boston, Mass., Oliver Gerrish, of Portland, and Henry B. Hoskins, of Gardiner, Me., their associates and successors, be, and they are hereby constituted a body corporate, under the name of "The General Convention of the New Jerusalem in the United States of America"; under which name they shall have perpetual succession with power to receive, take by gift, purchase, devise, or otherwise, property and estate, real, personal, or mixed, for educational or religious purposes, and to hold, lease, and sell or convey the same at pleasure.

SECTION 2.—The business affairs of said Convention shall be managed and controlled by its Executive Committee (or General Council), subject to the direction of the Convention when in session. Said Committee (or Council) shall be chosen or appointed, from time to time, in such manner as the Constitution of such Convention may direct, and shall be governed by the Constitution of such Convention, and act in conformity to its votes. Said Committee (or Council) may create such offices, and appoint such officers, as they may see fit, and remove the same at pleasure; and may manage its business affairs in such manner as a majority of said Committee (or Council) may determine, subject to the control of the Convention.

SECTION 3.—Said Convention may sue and be sued, plead and be impleaded, prosecute and defend in all courts and places, in its corporate name, by attorney or otherwise. All deeds, conveyances, or leases of the property held by said Convention, for the purpose of leasing or conveying such property, shall be made under the hands of the President and Recording Secretary, and under such seal as said Executive Committee (or General Council) may adopt; but all such deeds must be approved by a majority of said Committee (or Council).

SECTION 4.—All gifts, devises, or bequests made to said Convention, shall be used for educational or religious purposes; or the proceeds thereof, if sold, or disposed of, shall be so applied.

SECTION 5.—Nothing in this act contained shall be so construed as to interfere with the right of said Convention to alter, amend, or abolish its Constitution, or to form a new one, whenever it shall see fit to do so.

APPROVED, January 29, 1861.

Form of a Legacy.

"I GIVE to the 'General Convention of the New Jerusalem in the United States of America,' a body corporate, incorporated under the laws of the State of Illinois, the sum of ——— dollars for educational or religious purposes."

[Where the gift is to be applied to some particular use, the intention of the testator should be distinctly stated, and the use specified.]

Form of a Devise of Land.

"I GIVE and devise to [here name the Trustees], in trust for the 'General Convention of the New Jerusalem in the United States of America,' a body corporate, incorporated under the laws of the State of Illinois [here describe the property], for such uses and purposes as the said Convention may, by vote, choose to apply the same. And the said Trustees are empowered to sell, lease, mortgage, or otherwise dispose of the same at any time, and to invest and re-invest the proceeds for the use of the said Convention."

[Where the testator desires to have used the income only of the property devised, or where the income or proceeds of the property is to be applied to some particular use, the intention of the testator should be distinctly stated, as well as the use intended.]

Recommendations

OF THE COMMITTEE OF LAWYERS ON BEQUESTS AND DEVISES, ADOPTED 1883.

First. The committee earnestly recommend that any person intending to make testamentary disposition of his or her property in favor of the General Convention, or any of its organized agencies in the various uses of the Church, should consult able counsel and be guided by them. The committee desire to call especial attention to this recommendation, and state as their reason for doing so, that the examination made by them of the very different laws of the several States absolutely demonstrates the utmost necessity for this course.

Second. They also submit the following technical suggestions: Unless perfectly certain that the laws of the State where the property is situate permit foreign corporations for charitable purposes to hold real estate, do not make devises of real estate to the Convention, or any of its various Boards, but make a bequest of a given amount of money or other personal property. But where the property to be disposed of consists in whole or in part of real estate, the will disposing of the same should contain an express direction to the executor to sell and convert the real estate to enable them to pay the legacies. This direction is absolutely necessary in the case of real estate situate in the States of California, Dakota, Delaware, Maryland, Mississippi, New York, Pennsylvania, and probably in other States.

Constitution

OF THE GENERAL CONVENTION OF THE NEW JERUSALEM IN THE UNITED STATES OF AMERICA.

ARTICLE I.— *Name.*

THIS Body shall be called the General Convention of the New Jerusalem in the United States of America, and shall consist of all who acknowledge the doctrines of the New Jerusalem as revealed by the Lord from His Word in the writings of Emanuel Swedenborg, and who unite with this Body in performing the uses of the General Church.

ARTICLE II.— *Meetings, etc.*

SECTION 1.— Meetings of this Body shall be held at least triennially, at such times and places as it may determine.

SECTION 2.— All members of the Convention shall have right to be present at its meetings, and to take part in the deliberations; they may also be appointed upon committees and elected to office. But the right to vote shall be limited to ministers whose official acts are reported to the Convention, and the delegates of Associations and other bodies of the Church connected with the Convention. But this section shall not affect the rights of the present elected members of the General Convention, until the Societies with which they may be connected become members thereof, or of some Association belonging to it.

SECTION 3.— Every Association or other body of the Church connected with this Convention shall be entitled to two delegates, and an additional delegate for every fifty members.

ARTICLE III.— *Officers.*

The Officers of the Convention shall be a President, a Vice-President, two Secretaries, and a Treasurer, all of whom shall be elected by ballot, and hold their offices until their successors are chosen; a Council of Ministers, consisting of all the ministers belonging to the Convention, of whom twelve shall constitute a quorum; and a General Council, consisting of the President, Vice-President, Secretaries, and Treasurer, together with four ministers and six laymen, to be chosen by ballot by the Convention.

ARTICLE IV.— *Duties, etc.*

The President, Vice-President, Secretaries, and Treasurer shall perform the duties implied by the names of their several offices, and such other duties as the Convention may require of them. The General Council shall have superintendence of the business of the Convention, and shall exercise the powers of the Convention in the interim of its meetings. The Council of Ministers shall have charge of all matters pertaining to the ministry, subject to the provisions of this Constitution.

Article V. — *The Priesthood or Ministry.*

PREAMBLE.

"There are things of two kinds which must be in order among men, namely, those that are of heaven, and those that are of the world: those that are of heaven are called ecclesiastical, and those that are of the world are called civil.

"Order cannot be maintained in the world without rulers, who shall observe all things that are done according to order, and those done contrary to order; and shall reward them that live according to order, and punish them that live contrary to order. If this be not done, the human race must perish; for it is innate in every one by inheritance to desire to rule over others, and to possess the goods of others; whence come enmities, envyings, hatreds, revenges, deceits, cruelties, and many other evils: wherefore, unless men were held in check by laws, and by rewards suited to their loves, which are honors and gains for them that do good; and by punishments contrary to those loves, which are the loss of honor, of possessions, and of life for them that do evil; the human race would perish.

"There must therefore be rulers to keep associations of men in order, who should be skilled in the laws, wise, and fearing God. There must also be order among the rulers, lest any, from caprice or inexperience, should permit evils against order, and so destroy it: which is guarded against when there are higher and lower rulers, among whom there is subordination.

"Rulers over the things among men which relate to heaven, or over ecclesiastical affairs, are called priests, and their office the priesthood. But rulers over the things among men which relate to the world, or civil affairs, are called magistrates, and their chief, where there is such a form of government, is called a king.

"With respect to priests, they must teach men the way to heaven, and also lead them; they must teach them according to the doctrine of their Church from the Word, and lead them to live according to it. Priests who teach truths, and thereby lead to good of life, and so to the Lord, are good shepherds of the sheep; but they that teach, and do not lead to good of life, and so to the Lord, are evil shepherds.

"Priests must not claim to themselves any power over the souls of men, because they do not know in what state the interiors of a man are; still less ought they to claim the power of opening and shutting heaven, since that power belongs to the Lord alone.

"Priests should have dignity and honor on account of the holy things which they administer; but they that are wise give the honor to the Lord, from whom are the holy things, and not to themselves; while they that are not wise, ascribe honor to themselves. These take it away from the Lord. Those that ascribe honor to themselves, on account of the holy things which they administer, prefer honor and gain to the salvation of souls, which they ought to provide for; but those that give the honor to the Lord, and not to themselves, prefer the salvation of souls to honor and gain. The honor of any employment is not in the person, but is adjoined to him according to the dignity of the thing which he administers; and what is adjoined does not belong to the person himself, and is also separated with the employment. Personal honor is the honor of wisdom and of the fear of the Lord.

"Priests must teach the people and lead them by means of truths to good of life; but still they must not force any one; since no one can be forced to believe contrary to what he thinks from his heart to be true. He who believes otherwise than the priest, and makes no disturbance, ought to be left in peace; but he who makes disturbance must be separated; for this also is according to order, for the sake of which the priesthood exists.

"As priests are appointed to administer the things which are of Divine law and worship, so kings and magistrates are appointed to administer the things which are of civil law and judgment."— H. D., nos. 311–319.

SECTION 1.— A member of the New Church pursuing in a Theological School of the New Church, or under the instruction of a pastor, a preparatory course of study, may, on presenting to the Presiding Minister of an Association or of the General Convention the recommendation of the Principal of such school, or of such pastor, become a candidate for the ministry, and be authorized as such by the Presiding Minister to lead in worship, to teach the doctrines of the Church, to lecture, and to officiate at funerals, such authorization to be renewed annually so long as continued; and all such services shall be performed under the supervision of such Presiding Minister or Principal, or a pastor appointed for the purpose; and the provisions of this clause may also apply by vote of an Association to others than candidates for the ministry.

SECTION 2.—A member of the Church who has been a candidate for a suitable term, may, with the sanction of an Association, be ordained into the ministry, with such powers as the Association shall prescribe.

SECTION 3.—A minister who has been invited by a society to become its pastor, may, on presentation of the proper credentials to the Presiding Minister, be installed into the pastoral office, with power, if not previously conferred, to administer the Sacraments of Baptism and the Holy Supper, and to consecrate marriages.

SECTION 4.— A pastor, after a suitable term in the pastoral office, may, by request of an Association, and with the sanction of the General Convention, be invested with the office of General Pastor, with power to authorize candidates, ordain ministers, and preside over a general body of the Church, while acting as Presiding Minister of any Association, or of the General Convention; provided that the adoption of these rules shall not affect the status of existing ministers, and that those who have been consecrated as Ordaining Ministers shall be classed as General Pastors.

SECTION 5.— Whenever any ordained person shall call in question any of the doctrines of the New Church contained in the theological writings of Emanuel Swedenborg, or when his conduct or practices shall be such as are manifestly injurious to the Church, or when his life shall evidently be not conformable to the Divine Commandments, he may be suspended from the exercise of his functions as such minister, by the authority of the Association or other general body of the Church within whose bounds he may be laboring or residing, until the next meeting of the Convention; but he shall have the right of appeal to the next General Convention; and the General Council of the Convention, with the concurrence of the Council of Ministers, may remove such suspension until his case shall be acted upon by the General Convention. The General Council of the Convention, may, for like cause, suspend any minister not within the bounds of an Association, or

other general body of the Church, in connection with this Convention. And whenever, in the opinion of the Chairman of the Council of Ministers of this Convention, or the General Pastor or President of an Association, or other general body of the Church, the circumstances of the case require that such minister should suspend his functions before there is time or opportunity to lay the case before such General Council or Association, or other general body of the Church, such General Pastor or President shall notify such minister not to further exercise the office of minister until the matter can be brought before the tribunal herein authorized to suspend. The Convention may, for like cause, suspend any minister.

Article VI.

Corporations, Boards, and Trustees, constituted for general uses to the Church, and desiring to coöperate with the Convention, may receive such recognition and supervision as may be determined, in conformity with the laws of the States in which they legally exist.

Article VII.—*Amendments.*

This Constitution may be amended at any meeting of the Convention, by a two-thirds vote; provided, that the proposed amendment shall first be referred to the General Council or the Council of Ministers, and public notice of the substance thereof shall have been given at least six months before the time of such meeting; which notice may be dispensed with for any special occasion by a three-fourths vote of the Convention.

By-Laws of the General Convention.

SECTION 1.—The meetings of the Convention shall be opened by the reading of the Word and prayer, every morning.

SECTION 2.—The Sacrament of the Lord's Supper shall be administered on the Sabbath included in the session of the Convention.

SECTION 3.—A Committee on Credentials, to consist of three persons, shall be appointed at the opening of each meeting of the Convention, to examine the credentials of the delegates, and make up the Roll of the Convention; said Committee to sit during the whole of that meeting, and to add to and correct the Roll, as may be proper.

SECTION 4.—All receivers of the doctrines of the New Church, who are in attendance at any session of the Convention, are invited to take seats in the meeting and inscribe their names and residences in a register to be kept for that purpose, at each meeting of the Convention; and such registry shall entitle them to participate in its deliberations.

This By-Law shall be read by the Secretary immediately after the opening of each session of the Convention.

SECTION 5.—Immediately after the appointment of the Committee on Credentials, Reports and Communications shall be read in the following order: —

1. Address of the President.
2. Report of the Secretaries.
3. Report of the Treasurer.
4. Report of the General Council.
5. Report of the Board of Publication.
6. Report of the Corporation of the Theological School.
7. Report of the Treasurer of the Theological-School Fund.
8. Report of the Board of Managers of the Theological School.
9. Report of the Trustees of the Building Fund.
10. Report of the Trustees of the Rice Legacy.
11. Report of the Trustees of the Rotch Legacy.
12. Report of the Council of Ministers.
13. Report of the Board of Home and Foreign Missions.
14. Report of the Committee on the Publication of Swedenborg's manuscripts.
15. Report of the American New-Church Sabbath-school Association.
16. Reports of Associations in alphabetical order.
17. Reports of Societies.
18. Reports of General Pastors and Ministers.
19. Special Reports.
20. Unfinished Business.
21. New Business.

When any report called for is not ready, its reading shall be postponed until all other regular reports have been read in their order. This rule shall not apply to

the report of the General Council, which may be presented in print as soon as prepared.

No debate shall be allowed on any of the above reports until all of them have been read; but a motion to refer, or to adopt a recommendation, without debate, shall be in order.

The above Order of Business may be suspended at any time by a two-thirds vote.

SECTION 6.— The rules and regulations which obtain in deliberative assemblies generally, are adopted by the Convention until otherwise ordered.

SECTION 7.—No member shall speak more than five minutes at one time, nor more than twice upon any subject, without the consent or leave of the Convention.

SECTION 8.— When a report is presented, it shall be regarded as received, unless objected to. If objected to, the question of its reception shall be taken. But its acceptance expresses no approval of its contents.

SECTION 9.— The *yeas* and *nays* shall be taken whenever they are called for by one-fifth of the persons voting.

SECTION 10.— The application of an Association or other body of the Church to be received by this Body and represented in the General Convention, may be made through the General Council, and upon their recommendation shall come before the Convention. When the convention has voted to receive such Association or other body, the President shall announce the names of its delegates, and invite them to come forward. He shall then inform them of the vote of the Convention, and, all the members of the Convention rising, he shall give the delegates the right hand of fellowship, and welcome them to all the privileges enjoyed by other delegates.

SECTION 11.—The President shall present an address at each meeting of the Convention, setting forth the condition and wants of the Convention.

SECTION 12.— The President shall from time to time address the General Conference of the New Church in Great Britain, and other general bodies of the Church, or appoint some person or persons to do so.

SECTION 13.— All addresses ordered by the Convention to go forth in its name, shall first be submitted to the Convention or the General Council for adoption.

SECTION 14.— The General Council and the Board of Publication shall make their General Reports, to the Convention, in print, as early as the second day of its session, embracing all subjects intended to be brought by them before that body for its action.

SECTION 15.— It shall be the duty of the Secretaries to attend at the opening of each session of the Convention, and to bring with them the Book of Records, the Journals of the Convention, and such papers as may be in their possession relating to unfinished or other business likely to come before the Convention; and the Treasurer is authorized to audit their accounts for travelling expenses, and to pay the same.

SECTION 16.— The two Secretaries of the Convention shall constitute a Committee on the Journal, whose duty it shall be to procure the publication of the Journal entire as recorded, unless otherwise ordered by the Convention or the General Council; and such reports or other documents received by the Convention, not ordered to be printed by the Convention, as they may deem useful; with such number of copies for distribution as the Committee shall judge necessary.

They shall condense and tabulate all reports and documents which are entitled to a place in the Journal, as far as is consistent with giving the substance of the proceedings; they shall revise the List of Societies appended to the Journal; and prepare, from the statistics of the several Associations, or other collective bodies of the Church, a table of the representatives to which the Associations respectively are entitled. For the expenses of printing the Journal, the Committee may draw on the Treasurer for any unappropriated funds in his hands.

SECTION 17.—The Secretaries shall, under the direction of the President, distribute to the ministers, Societies, and Associations belonging to this Convention, the Minutes of the General Conference of the New Church in Great Britain, and other documents sent to this Convention, as soon as received. They shall also under the direction of the President distribute copies of the Journal of the Convention to foreign bodies or persons abroad.

SECTION 18.—Meetings of the General Council may be called by the President, Secretaries, or any three members thereof, upon giving thirty days' notice by letter, the time to be computed from the mailing of the letter; and at all meetings of said Council, seven shall constitute a quorum. No appropriation of a larger sum of money than two hundred dollars shall be made by said Council, unless a majority of the members thereof assent thereto; and no portion of the principal of the Rice Fund shall be appropriated by the Council; nor shall any appropriation be made by said Council at any time, beyond the amount in the treasury available for the purposes of the appropriation.

SECTION 19.—All Committees shall be nominated by the President of the Convention, unless otherwise ordered by the Convention, or provided in the Constitution; but the Vice-President may appoint committees in the President's absence.

SECTION 20.—The President and Vice-President are authorized to fill vacancies on any committee, or to appoint any committees that may have been overlooked, and to send their names to the Secretaries for publication in the Journal. All officers and committees shall report in writing to the Convention at each session. The Council of Ministers and the General Council shall report all their doings to the Convention.

SECTION 21.—There shall be a Board of Home and Foreign Missions consisting of seven members, who shall be nominated by the President of the Convention and confirmed by the Council of Ministers.

SECTION 22.—A committee of three persons shall be appointed to prepare, on behalf of the Convention, for each meeting thereof; and it shall be the duty of such committee, under the direction of the President, to cause to be prepared and printed a programme for the Convention; but such programme may be changed at any time by the Convention.

SECTION 23.—A Board of twelve Managers shall be appointed by the Convention, to which Board shall be intrusted the care and conduct of the Theological School. When the Board is elected, the members shall divide themselves into three classes by lot, numbered *one*, *two*, *three;* the first of which will serve one year, the second two years, and the third three years; and thereafter four members shall be elected annually, by the Convention or the General Council, to serve three years. These twelve Managers shall elect the President of the Theological School, who shall thereupon become, *ex-officio*, a member of the Board.

SECTION 24.—When a minister is ordained by authority of the Convention, or other body of the Church reporting to the Convention, he shall be considered a minister and member of the Convention, and subject to its jurisdiction, until his connection therewith shall be severed by voluntary act on his part, or by the authority of the Convention. Every minister ordained by authority of the Convention, and not connected with an Association, shall report his official acts to the Convention annually. Whenever such minister, so ordained, shall neglect to make a report to the Convention as aforesaid, he shall be notified of such neglect by the Secretaries. After notification and failure to report for three years, his name may be stricken from the Roll of Ministers, after the fact has been certified by the Secretaries to the Convention. In case a minister shall desire to be reinstated after his name has been stricken from the Roll, he shall make application to the Convention, which shall be referred to the Council of Ministers, which shall report thereon to the Convention. The Council of Ministers shall from time to time revise the list of the ministers, and report the same to the Convention.

SECTION 25.—Whenever any person who has been elected a member of the Convention shall become united with an Association, or other collective body of the Church, which is connected with this Convention, his name shall be omitted from the list of those who are members by election.

SECTION 26.—All communications addressed to the Convention during the interim between its sessions, shall be sent to the President or Secretaries.

SECTION 27.—The Constitution and Act of Incorporation shall be reprinted with each Journal.

Standing Recommendations.

To Associations, etc.

1. EACH Association, or other collective body of the Church, is requested to report annually a list of its ministers.

2. The Convention recommends to the several Associations composing this body that, as far as they are able, they sustain their General Pastor or Presiding Minister in the general work of the Church in their Associations; and when one Association is unable to support a General Pastor, entirely or in part, that adjoining Associations unite in the support of a General Pastor. (Journal of 1875, Minute 66.)

3. Associations are recommended to make such specific rules, under the general rules for the regulation of the ministry, as they may consider necessary or desirable.

To Isolated Societies.

4. To establish a Sabbath school and to give it watchful care, in which the truths of the Church shall be distinctly taught.

5. To adopt as rules of discipline, or laws of charity, what is taught by the Lord in MATT. v. 23, 24, and xviii. 15–17.

6. To establish free libraries of the theological works of Swedenborg for loan to all who are interested.

To Ministers.

7. If not connected with any Association, to report to the Convention at each session, stating where they are employed, and for what portion of the time.

8. To keep a record of the names, ages, residences, etc., of all persons baptized by them.

To the Standing Committee of the American New-Church Sabbath-School Association.

9. To report annually to the Convention such statistics and such action by the Association as may be of general interest.

Bodies Composing the General Convention.

THE General Convention is composed of the following associated bodies and individual members: —

THE CANADA ASSOCIATION.

Societies.— Berlin, Wellesley, Strathroy, Montreal, Toronto, Parkdale, and Hamilton.

THE ILLINOIS ASSOCIATION.

Societies.— Chicago, Batavia, Peoria, Canton, Henry, Wilmington, Jefferson, Wis., La Porte, Ind., St. Louis, Mo., Hutton, and Olney.

THE MAINE ASSOCIATION.

Societies.— Portland, Bath, Gardiner, Bangor, and Fryeburg.

THE MARYLAND ASSOCIATION.

Societies.— Wilmington, Del., Baltimore First German, Washington, D. C., Easton, Md., and individual members of the Baltimore Society.

THE MASSACHUSETTS ASSOCIATION.

Societies.— Boston, Bridgewater, Abington, Brockton, East Bridgewater, Yarmouth, Pawtucket, R. I., Mansfield, Gloucester, Fall River, Springfield, Brookline, Salem, Providence, R. I., Newton, Waltham, Boston Highlands, Lancaster, Manchester, N. H., and Dorchester.

THE MICHIGAN ASSOCIATION.

Societies.— Detroit, Almont, Ypsilanti, Springdale, and Grand Rapids.

THE MINNESOTA ASSOCIATION.

Societies.— Minneapolis and St. Paul.

THE NEW-YORK ASSOCIATION.

This Association embraces societies and receivers in the States of New York, New Jersey, and part of Connecticut. *Societies.*— New York, Brooklyn, Hoboken, Paterson, Riverhead, Orange, N. J., Mount Vernon, Newark, N. J., Newark (German), New York (German), Vineland, N. J., Mystic, Conn., and Brooklyn, (German).

THE OHIO ASSOCIATION.

Societies.— Cincinnati, Urbana, East Rockport, Glendale Parish, Pomeroy and Middleport, Newark, Cleveland Parish, O., Richmond and Indianapolis, Ind., Monroe County, Toledo, and Napoleon, Ohio.

THE GENERAL CHURCH OF PENNSYLVANIA.

Societies.— Pittsburgh, Philadelphia (Advent), Lancaster, Greenford, O., Renovo, Allentown, Brooklyn, N. Y., Concordia, Kan., Erie, Pa., Chicago, Ill. (Immanuel), Florida, Fl., Delaware Co., and Bethel.

SOCIETIES.

Edenfield, Pa.	admitted	1866
Milwaukee, Wis.	"	1867
San Francisco, Cal.	"	1870
San Francisco, Cal., First	"	1875
Denver, Colorado	"	1879
Savannah, Ga	"	1881
Connecticut Association	"	1884
Topeka, Kansas	"	1885

MEMBERS BY ELECTION.

Julien Shoemaker, Philadelphia	admitted	1870
William McGeorge, Jr., Philadelphia	"	1878
Richard A. Lewis, Philadelphia	"	1881
E. Burgess Warren, Philadelphia	"	1881

Ministers of the General Convention.

GENERAL PASTORS.

Samuel Fuller Dike, D. D., Bath, Me., ordained June 7, 1840. Ordained Oct. 10, 1841; consecrated June 13, 1847.

John Randolph Hibbard, D. D., 8 Rue de Villejust, Paris, France, ordained June 9, 1839. Ordained May 29, 1842; consecrated June 13, 1847.

Chauncey Giles, 3502 Hamilton Street, Philadelphia, Pa., ordained May, 1850. Ordained May 29, 1853; consecrated June 14, 1863.

Frederick William Tuerk, Berlin, Ontario, Can., ordained June 14, 1857; consecrated June 12, 1864.

William H. Benade, 3257 Woodland Avenue, Philadelphia, Pa., ordained June 7, 1846. Ordained June, 1847; consecrated June 8, 1873.

Joseph Pettee, Abington, Mass., ordained July 25, 1838; consecrated July 26, 1874.

John Goddard, Station I, Cincinnati, O., ordained Feb. 4, 1866; invested with the office June 3, 1883.

Jabez Fox, 320 Indiana Avenue, Washington, D. C., ordained June 16, 1849; invested with the office June 1, 1884.

PASTORS AND MINISTERS.

Warren Goddard, Brockton, Mass.	Ordained	Sept.	19, 1839
Nathan Clark Burnham, Pardee, Kan.	"	May	29, 1840
William B. Hayden, 31 Winter St., Portland. Me.	"	June	13, 1851
Samuel H. Worcester, Bridgewater, Mass.	"	Aug.	28, "
John Henry Ragatz, Benton Harbor, Mich.	"	May	31, 1857
Edmund A. Beaman, Walnut-Hills, Cincinnati, O.	"	April	5, 1858
Gerhard Busmann, 1119 Twelfth St., St. Louis, Mo.	"	Oct.	9, 1859
James Reed, 12 Louisburg Square, Boston, Mass.	"	April	1, 1860
T. O. Paine, LL. D., Elmwood, E. Bridgewater, Mass.	"	April	5, "
John Worcester, Newtonville, Mass.	"	April	5, "
Joshua Trowbridge Eaton, Shrewsbury, Mass.	"	June	13, "
George Nelson Smith, Northport, Mich	"	June	24, "
James E. Mills, Quincy, Cal.	"	Aug.	19, "
Adolph J. Bartels, 328 Ashland Ave., Chicago, Ill.	"	Sept.	16, "
John Curtis Ager, 296 Carlton Ave., Brooklyn, N. Y.	"	Sept.	16, "
John Isaac Herrick, Mauston, Wis.	"	Oct.	7, "
George F. Stearns, Mansfield, Mass.	"	Oct.	10, 1861
C. Louis Carriere, 1212 Madison St., St. Louis, Mo.	"	May	4, 1862
Edw. Craig Mitchell, 534 Summit Ave., St Paul, Minn.	"	Nov.	27, 1862
Edwin Gould, 118 St. Matthews St., Montreal, Can.	"	Dec.	14, "
Frank Sewall, 80 Mitchell St., Glasgow, Scot.	"	Aug.	23, 1863
Theodore Edson, Lockland, O.	"	Nov.	29, "

Samuel M. Warren, Hillside, Roxbury, Mass. ..... Ordained June 24, 1865
Willard Hall Hinkley, Brookline, Mass. ..... " Oct. 29, "
Charles H. Mann, Orange, N. J. ..... " Oct. 9, 1867
John W. Hunt, 630 W. Lombard St., Baltimore, Md. ... " Oct. 27, "
Joseph Worcester, 1407 Jones St., San Francisco, Cal. . " Nov. 3, "
Rudolph L. Tafel, 17 Anson Road, Tufnell Park, N. London, Eng. ..... " April 12, 1868
John Doughty, 1508 Leavenworth St., San Francisco, Cal. ..... " April 12, "
William H. Mayhew, Urbana, O. ..... " April 8, 1869
Theodore F. Wright, Bridgewater, Mass. ..... " April 8, "
Gustave Reiche, Wellsville, Mo. ..... " May 16, "
Leonard G. Jordan, Oakland, Cal. ..... " June 6, "
Louis H. Tafel, 832 Windsor Square, Philadelphia, Pa. . " Oct. 3, "
Samuel S. Seward, 185 Lexington Ave., New York. ... " Oct. 15, "
Berry Edmiston, Riverside, Cal. ..... " May 1, 1870
Edward P. Walton. ..... " Oct. 30, "
William M. Goodner, Larned, Kan. ..... " Feb. 19. 1871
George W. Chase, Columbus, Ga. ..... " Sept. 10, "
Stephen Jepson, River Point, R. I. ..... " Aug. 18, 1872
Lewis P. Mercer, 17 Van Buren St., Chicago, Ill. ..... " Sept. 29, "
E. R. Tuller, Vineland, N. J. ..... " Dec. 10, "
John Jacob Lehnen, Norway, Iowa. ..... " May 11, 1873
John E. Bowers, 36 Homewood Ave., Toronto, Can. ... " May 11, "
William F. Pendleton, 821 Windsor Square, Philadelphia, Pa. ..... " Sept. 3, "
Albinus F. Frost, 417 Fourth Ave., Detroit, Mich. ..... " Oct. 16, "
W. D. Hastings, Janesville, Wis. ..... " Oct. "
Warren Goddard, Jr., 113 Atlantic St., Providence, R. I. " April 2, 1874
Horace W. Wright, Abington, Mass. ..... " Oct. 15, "
Solomon H. Spencer, Henry, Ill. ..... " Oct. 18, "
Joseph A. Lamb, Mystic, Conn. ..... " Oct. 24, "
Oliver Dyer, Mt. Vernon, N. Y. ..... " May 28, 1876
Peter Joseph Faber, cor. of Aisquith and Fayette Sts., Baltimore, Md. ..... " June 11, "
Henry E. Goddard, Brockton, Mass. ..... " Sept. 24, "
Richard de Charms, 2938 California St., Denver, Col. ... " Jan. 21, 1877
Richard Ward, Lancaster, Mass. ..... " April 13, "
H. C. Vetterling, Glenwood, Santa Cruz Co., Cal. ..... " June 10, "
John Westall, Fall River, Mass. ..... " Oct. 11, "
Jacob Kimm, Watkins, Benton County, Iowa. ..... " Oct. 23, "
D. H. Rains, Nashville, Tenn. ..... " Feb. 3, 1878
James Power Smith, Chattanooga, Tenn. ..... " March 6, "
James B. Parmelee, Wilmington, Del. ..... " June 2, "
Julian K. Smyth, 26 Montrose St., Roxbury, Mass. ..... " Jan. 5, 1879
Fedor Goerwitz, Zum Frieden, Oberstrass, Zurich, Switzerland ..... " June 1, "

William A. L. Campbell, 158 Ave. I, West Galveston, Texas.....Ordained June 22, 1879
Orson L. Barler, Beatrice, Neb..... " Nov. 1, "
D. Vinton Bowen, Salem, Mass ..... " April 8, 1880
Adolph Roeder, Vineland, N. J..... " April 25, "
Edward C. Bostock, 966 W. Taylor St., Chicago, Ill., (Sept. 6, 1885)..... " June 6, "
John Whitehead, 6419 Aurelia St., E. E., Pittsburgh, Pa. (May 17, 1881)..... " June 6, "
Howard C. Dunham, 9 Farrington Place, Portland, Me. " Aug. 29, "
Thomas A. King, 129 Lanvale St., E., Baltimore, Md.. " March 27, 1881
Ellis I. Kirk, Concordia, Cloud County, Kan..... " May 17, "
Jacob E. Werren, Abington, Mass..... " March 26, 1882
Joseph S. David, Parkdale, Ontario, Can..... " April 6, "
Benjamin D. Palmer, Paterson, N. J ..... " April 11, "
Stephen Wood, Lost Nation, Iowa..... " June 5, "
B. N. Stone, Fryeburgh, Me ..... " Aug. 27, "
Eugene D. Daniels, Washington, D. C..... " June 3, 1883
Eugene J. E. Schreck, 722 Bellevue St., Philadelphia, Pa. (March 21, 1886)..... " June 10, "
Andrew Czerny, 6419 Aurelia St., E. E., Pittsburgh, Pa. (March 21, 1886)..... " June 10, "
William H. Schliffer, 20 Cooper Union, N. Y..... " June 10, "
Philip B. Cabell, 35 Quincy St., Cleveland, O..... " Sept. 16, "
Samuel C. Eby, 3575 Cass Ave., St. Louis, Mo..... " June 1, 1884
John T. V. Croy, San Diego, Cal..... " Feb. 15, 1885
John W. McSlarrow, Alvis, Ark..... " May 31, "
Henry Clinton Hay, 52 Rock St., Fall River, Mass.... " Oct. 1, "
J. M. Washburn, 708 So. Washington Sq., Phila., Pa... " Oct. 25, "
William L. Worcester, 3502 Hamilton St., Phila., Pa... " Dec. 13, "
William Diehl, 36 McKibben St., Brooklyn, E. D., N. Y. " Dec. 20, "
Gardiner I. Ward, Springfield, Mass..... " Feb. 8, 1886
William H. Alden, Chestnut and 22d St., Phila., Pa.... " May 30, "
Henry H. Grant, La Porte, Ind..... " May 30, "
Frank L. Higgins, Topeka, Kan..... " May 30, "
John Edward Smith, Easton, Md ..... " May 30, "
Thomas Franklin Houts, Olney, Ill. ..... " June 10, "
Wellington Hardy Butterfield, Minneapolis, Minn..... " Oct. 20, "
George Mason Davidson, Unity P. O., Allegheny Co., Pa. ..... " Feb. 6, 1887

AUTHORIZED CANDIDATES AND PREACHERS.

John M. Hibbard, Chauncey P. O., Athens Co., O.	Authorized	May 28, 1843
Benjamin Worcester, Waltham, Mass.	"	Oct. 7, 1857
Charles Cottell, Wilmington, Ill.	"	Oct. 24, 1874
Enoch S. Price, 1821 Wallace St., Philadelphia	"	May 21, "
C. Theophilus Odhner, 1821 Wallace St., Phila., Pa.	"	May 21, 1886
Frederick E. Waelchly, 1821 Wallace St., Phila., Pa.	"	May 21, "
George S. Wheeler, 40 Parkman St., Dorcester, Mass.,	"	Jan. 12, 1887
Abraham L. Kip, 5 Livingston Place, New York	"	Jan. 12, "
John A. Hayes, 169 Tremont St., Boston, Mass.	"	May 1, "
Edward S. Hyatt, 1821 Wallace St., Philadelphia, Pa.	"	May 19, "
William Henry Acton, 1821 Wallace St., Philadelphia, Pa.	"	May 19, "
N. Dandridge Pendleton, 1821 Wallace St., Philadelphia, Pa.	"	May 19, "

Officers and Committees for 1887-8.

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VICE-PRESIDENT.— REV. JOHN WORCESTER, *Newtonville, Mass.*
SECRETARIES. — REV. WILLARD H. HINKLEY, *Brookline, Mass.*; REV. S. S. SEWARD, 185 *Lexington Ave., New York.*
TREASURER.— MR. FRANCIS A. DEWSON, 28 *State St., Boston, Mass.*

General Council.

The President, Vice-President, Seeretaries, and Treasurer, *ex-officio.*

Rev. Chauncey Giles, *Chairman.*
Rev. W. H. Hinkley, *Secretary.*

Rev. S. F. Dike, D. D., of Maine; Rev. John Whitehead, of Pennsylvania; Rev. L. P. Mercer, of Illinois; Rev. J. C. Ager, of New York; Albert Mason, of Massachusetts; Mordaunt Bodine, of New York; Job Barnard, of Washington, D. C.; W. N. Hobart, of Ohio; R. A. Keyes, of Illinois; and Robert Carswell, of Canada.

Council of Ministers.

All the ministers of the Convention, of whom twelve constitute a quorum.

Rev. Joseph Pettee, *Chairman.*
Rev. T. F. Wright, *Secretary.*

Board of Home and Foreign Missions.

Rev. Joseph Pettee, *Chairman.*
Rev. Willard H. Hinkley, *Secretary.*

Rev. S. F. Dike, D. D., Rev. John Goddard, Rev. L. P. Mercer, Rev. John C. Ager, and Rev. Jabez Fox.

Directors of the Board of Publication.

(Incorporated April 10, 1883. *See* Minute 117, Journal 1882.)

President.— Richard A. Lewis, of Philadelphia, Pa.
Secretary.— Francis J. Worcester, of New-York City.
Treasurer.— Mordaunt Bodine, of New-York City.

Executive Committee.— Messrs. Lewis, Worcester, Bodine, Seward, Ager, Gibbens, and Colton.
Auditing Committee.— Messrs. Worcester and Colton.

TERM EXPIRES 1888.

Rev. Jabez Fox, of Washington.
E. A. Gibbens, of New York.
Rev. W. B. Hayden, of Maine.
James M. Hill, of Illinois.
Rev. J. R. Hibbard, of Pa.

TERM EXPIRES 1889.

R. A. Lewis, of Pa.
Rev. J. C. Ager, of New York.
F. J. Worcester, of New York.
Rev. J. Reed, of Mass.
R. M. Pulsifer, of Mass.

TERM EXPIRES 1890.

Rev. S. S. Seward, of New York.
D. L. Webster, of Mass.
Rev. Frank Sewall, of Ohio.
Mordaunt Bodine, of New York.
Rev. John Whitehead, of Pa.

TERM EXPIRES 1891.

Rev. A. F. Frost, of Michigan.
Rev. Chauncey Giles, of Pa.
H. C. Spencer, of Washington.
C. H. Allen, of Ohio.
G. Woolworth Colton, of New York.

Board of Managers of the Theological School.

Rev. S. F. Dike, D. D., *Chairman.*

TERM EXPIRES 1888.	TERM EXPIRES 1889.	TERM EXPIRES 1890.
Rev. Chauncey Giles,	Rev. J. C. Ager,	Rev. S. S. Seward,
Rev. J. R. Hibbard, D. D.,	Rev. Frank Sewall,	Rev. S. F. Dike, D. D.,
Wm. McGeorge, Jr.,	Rev. James Reed,	Rev. W. B. Hayden,
George Ropes.	Dr. E. A. Whiston.	William N. Hobart.

Trustees of the Building Fund.

William McGeorge, Jr., Philadelphia, *Chairman.*
George Ropes, Boston, *Secretary and Treasurer.*

TERM EXPIRES 1888.	TERM EXPIRES 1889.	TERM EXPIRES 1890.
Rev. W. H. Hinkley,	George Ropes,	J. Shoemaker,
Job Barnard.	W. N. Hobart.	Wm. McGeorge, Jr.

Trustee of the Rice Legacy.

David L. Webster.

Advisory Committee.— Rev. Joseph Pettee and Mr. F. A. Dewson.

(To be used for publication and gratuitous distribution of the works of Swedenborg; the surplus to be divided between the Board of Publication and the Board of Managers of the Theological School. *See* Journal 1878, Minute 52.)

Trustees of the Rotch Legacy.

Peleg W. Chandler. Francis A. Dewson.

Appointed by the Testator. (*See* Journal of 1864, page 51; to be used for the benefit of the General Convention, but not under its control. *See* Journal of 1866, pages 49 and 110.)

Committee on the Publication of Swedenborg's Manuscripts.

Rev. W. H. Benade, Rev. S. M. Warren,
Rev. S. H. Worcester, Rev. J. C. Ager.

To Collect Subscriptions for Photo-lithographing the Manuscripts of Swedenborg.

F. A. Dewson, Rev. W. B. Hayden, E. A. Gibbens,
Rev. S. M. Warren, J. Y. Scammon, Rev. J. C. Ager,
John Pitcairn, C. A. E. Spamer, M. G. Browne,
T. M. Martin, Rev. A. F. Frost, Wm. N. Hobart,
Rev. F. W. Tuerk, Rev. E. C. Mitchell, Rev. John Doughty.

To Raise Funds in Aid of Rev. J. F. Potts.

Rev. S. M. Warren, Rev. L. H. Tafel, Rev. E. C. Bostock.

To Audit the Treasurer's Accounts.

David L. Webster, James R. Carter.

Matters Referred to Committees.

To the General Council.

Subscription of a portion of the Rice Fund for the distribution of the Concordance (Journal 1887, Minute 96.)

Council of Ministers.

1. Translation of the Word. (Journal 1877, Minutes 47–49.)
2. The Confirmation Service. (Journal 1885, Minute 32.)
3. Section 5, Article V., of the Constitution for revision. (Journal 1886, Minute 52.)
4. Amendment to the Constitution to provide for local ministers. (Journal 1887, Minute 40.)

Board of Home and Foreign Missions.

Appropriations to Foreign Missions. (Journal 1885, Minute 117.)

Board of Publication.

Subscriptions to the Messenger. (Journal 1887, Minute 56.)

Committee on the Publication of Swedenborg's Manuscripts.

1. Distribution of the Writings in Latin. (Journal 1886, Minute 78.)
2. Photo-lithographing the manuscripts of Swedenborg. (Journal of 1887, Minutes 29–39.)

Special Committees.

To raise funds for photo-lithographing the manuscripts of Swedenborg. (Journal 1887, Minutes 29–39 and 61.)

To raise funds in aid of the Rev. J. F. Potts. (Journal 1887, Minutes 94 and 99.)

The Secretaries and Treasurer.

On reprinting back numbers of the Journal. (Journal 1887, Minutes 44 and 48.)

Amendments to the Constitution.

Mr. Scammon's amendment. (Journal 1886, Minute 99; Journal 1887, Minutes 19, 52, 87–92.)

Mr. Burnham's amendment. (Journal 1887, Minute 86.)

Directory

OF PLACES CONTAINING SOCIETIES, WITH THEIR MINISTERS OR LEADERS.

(Corrections and additions to this list are desired, and may be sent to the Secretaries. *See* By-Laws, Section 16.)

ARKANSAS.

Cold Springs, Rev. J. W. McSlarrow, M. D.
Eureka Springs, ———

CALIFORNIA.

Oakland, Rev. L. G. Jordan.
Riverside, Rev. B. Edmiston.
San Francisco, Rev. John Doughty.
San Francisco, Rev. Jos. Worcester.

CANADA.

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Hamilton, ———
Montreal, Rev. Edwin Gould.
Parkdale, Rev. J. S. David.
Strathroy, ———
Toronto, Rev. G. L. Allbutt.
Wellesley, ———

COLORADO.

Denver, Rev. Richard de Charms.

CONNECTICUT.

Mystic, Rev. Joseph A. Lamb.

DELAWARE.

Wilmington, Rev. J. B. Parmelee.

DISTRICT OF COLUMBIA.

Washington City, Rev. Jabez Fox.

FLORIDA.

Jacksonville, ———

GEORGIA.

Savannah, Dr. E. Parsons.

ILLINOIS.

Batavia, Joseph Burton.
Canton, Milton Rawalt.
Chicago, Rev. L. P. Mercer.
Chicago (German), Rev. A. J. Bartels.
Chicago, Immanuel Church, Rev. E. C. Bostock.
Henry, Rev. S. H. Spencer.
Hutton, J. S. Sargent.
Olney, Rev. T. F. Houts.
Peoria, Rev. S. H. Spencer.
Wilmington, Will Co., Charles Luther.

INDIANA.

Indianapolis, Geo. F. Adams.
La Porte, La Porte Co., Rev. H. H. Grant.
Richmond, Wayne Co., Dr. O. P. Baer.

IOWA.

Ely Station, Linn County, William Upmeier.
Flint River, Des Moines Co., ———
Lenox, ———
Lost Nation, Clinton Co., Rev. Stephen Wood.
Norway, Rev. J. J. Lehnen.
Viele, Lee Co., ———

KANSAS.

Concordia, Rev. Ellis I. Kirk.
Topeka, Rev. F. L. Higgins.

MAINE.

Bangor, Isaac S. Whitman.
Bath, Rev. Samuel F. Dike, D. D.
Fryeburgh, Rev. B. N. Stone.

Gardiner, W. B. Perkins.
Portland, Rev. H. C. Dunham.

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Baltimore, Rev. Thomas A. King.
Baltimore (German), Rev. P. Faber.
Easton, William McIntosh.

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Boston, Rev. James Reed.
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Brockton, Rev. Henry E. Goddard.
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Gloucester, Rev. R. P. Rogers.
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Detroit, Rev. A. F. Frost.
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Springdale, B. F. Stanley.
Ypsilanti, J. W. Spoor.

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St. Paul, Rev. E. C. Mitchell.

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Boonville, ——
St. Louis, Rev. S. C. Eby.
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St. Louis (German), Rev. Gerhard Busmann.
Wellsville, Rev. G. Reiche.

NEW HAMPSHIRE.

Contoocook, ———
Manchester (German), Carl Roth.

NEW JERSEY.

Hoboken, E. Ferret.
Newark, Rev. C. H. Mann, George W. Smith.
Newark (German,) J. D. Menschner.
Orange, Rev. Charles H. Mann.
Paterson, Rev. B. D. Palmer.
Vineland, Rev. A. Roeder.

NEW YORK.

Baiting Hollow, L. I., N. D. Hutchinson.
Brooklyn, Rev. John C. Ager.
Brooklyn (German), Rev. William Diehl.
Brooklyn (German), John Czerny.
Buffalo, ———
Mount Vernon, Rev. Oliver Dyer.
New-York City, Rev. S. S. Seward.
New-York City (German), Rev. W. H. Schliffer.
Riverhead, J. C. Davis.

OHIO.

Bowling Green, J. R. Rudolph.
Cincinnati, Rev. John Goddard.
Cleveland, Rev. P. B. Cabell.
East Rockport, Rev. P. B. Cabell.
Glendale, C. H. Allen.
Greenford, J. Renkenborger.
Haskins, Wood Co., D. D. Ames.
Kyger, Gallia Co., Asa Bradbury.
Newark, Licking Co., A. J. Baldwin.
Pomeroy, Meigs Co., ———
Round Bottom, Monroe Co., ———
Urbana, Champaign Co., Rev. W. H. Mayhew.
Wyoming, R. H. Andrews.

PENNSYLVANIA.

Allentown, B. Glakemeger.
Edenfield, Kellyville, Edward Pilling.
Erie, Dr. E. Cranch.
Lancaster, Dr. S. S. Rathvon.
Philadelphia, Society of the Advent, Rev. L. H. Tafel.

Philadelphia, First Society, Rev. Chauncey Giles.
Philadelphia, Frankford Society, Rev. J. W. McPherson.
Pittsburgh, Rev. John Whitehead.
Renovo, Joseph R. Kendig.
Upper Darby, George F. Burnley.

RHODE ISLAND.

Pawtucket, Rev. Warren Goddard, Jr.
Providence, Rev. Warren Goddard, Jr.

TEXAS.

Galveston, Dr. W. M. Mercer.

VIRGINIA.

Warminster, Willow Bank P. O., N. F. Cabell.

WISCONSIN.

Janesville, Rock Co., ———
Jefferson, George Copeland.
Lancaster, Grant Co., ———
Mauston, Rev. J. I. Herrick.
Milwaukee, E. R. Persons.

SOCIETIES IN ENGLAND AND SCOTLAND.

In this list the first name is that of the place where the Society is located; the second designates the situation of its place of worship; the third is the name of its minister, or some member, generally with the residence annexed.

Accrington, Abbey Street, Rev. W. A. Presland, 209 Burnley Road.
Alloa, Scotland, Greenfield Place, Rev. E. M. Pulsford, Kellie Place.
Ashton-under-Lyne, Katherine Street, off Margaret Street, Mr. J. Brelsford, Audenshaw, near Manchester.
Barnsley, Public Hall, Mr. Alphonse Wood, Osborne House, Doncaster Road.
Bath, Henry Street, Mr. Isaac Pitman, Bath.
Besses, near Manchester, Charles Street, Mr. James F. Irving, Prestwick, near Manchester.
Birmingham, Wretham Road, Rev. R. R. Rodgers, the Hawthorns, 31 Hall Road, Handsworth, Birmingham.
Blackburn, Anvil Street, Rev. Mark Rowse, 11 Alexandra Road.
Bolton, Higher Bridge Street, Rev. Thomas Mackereth, Strawberry Bank, Ambleside, Bolton.
Bradford, Drewton Street, Rev. J. R. Rendell, 37 Carlisle Terrace, Manningham.
Brightlingsea, Queen Street, Mr. C. Griffiths, The Park.
Bristol, Terrell Street, Mr. John E. Locke, 50 Hill Street, Totterdown.
Bury, Walmersley Road, Mr. F. Rothwell, 53 South Cross Street.
Clayton-le-Moors, near Accrington, Arthur Street, Rev. T. K. Payten, Hygiene Place, Clayton-le-Moors.
Colchester, Shaftesbury Hall, Mr. C. Griffiths, The Park, Brightlingsea.
Dalton, near Huddersfield, Grove Place, Rev. E. Whitehead, Grove Place, Dalton Road, Huddersfield.
Derby, Babington Lane, Mr. W. J. Adcock, 24 Sale Street, Rose Hill.
Edinburgh, 6 Infirmary Street, Mr. Lewis Pyper, 13 Arthur St., Pilrig, Leith.
Embsay, near Skipton, Centenary Place, Rev. Edward Jones, Rockville.
Failsworth, near Manchester, Croft Street, Mr. Jacob Rydings, 24 Wicken Tree Lane.

Glasgow, 61 Cathedral Street, Rev. J. F. Potts, B. A., 6 Eildon Villas, Mount Florida, Glasgow.

Glasgow, South side, Lilybank Hall, near Eglinton Toll, Rev. Frank Sewall, 7 Royal Terrace, Crosshill.

Greenock, Union Hall, East Shaw Street, Mr. Alex. McNeil, 3 Ford Place, Tunnart Street.

Haslingden, Blackburn Road, Mr. R. Isherwood, Duckworth Clough.

Heywood, Church Street, Rev. R. Storry, 72 Manchester Road.

Horncastle, Queen Street, Mr. William Hall, Mareham-le-Hill.

Hull, Spring Bank, Mr. J. T. Freeth, 24 Terry Street.

Ipswich, High Street, Mr. John Harrison, 34 Berners Street.

Kearsley, Manchester Road, Rev. John Elstob, 7 Victoria Terrace, Stoneclough.

Keighley, King Street, Mr. Alfred Bottomley, Walk Mill House.

Leeds, Willow Terrace Road, Rev. Joseph Deans, 13 Midland Road.

Liverpool, Bedford Street, North, Rev. Isaiah Tansley, 128 Salisbury Road, Wavertree.

London (1), Anerley, Waldegrave Road, Rev. P. Ramage, The Manse, 2 Bourdon Road, South Penge Park, S. E.

London (2), Argyle Square, King's Cross, Rev. John Presland, 25 Rochester Square, Camden Road, N. W.

London (3), Flodden Road, Rev. R. J. Tilson, "Oakley," County Grove, S. E.

London (4), Camden Road, Rev. R. L. Tafel, 17 Anson Road, Tufnell Park, London, N.

London (5), Dalston, Mr. E. Castle, 6 Fern Terrace, Etherley Road, Tottenham.

London (6), Deptford, Warwick Street, Mr. R. Gunton, 205 Tufnell Park Road, N.

London (7), Islington, Devonshire Street, Rev. W. O'Mant, New-Church College, Islington, N.

London (8), Kensington, The Mall, Rev. Thomas Child, 51 Uxbridge Road, W.

Longton, Anchor School, Wharf Street, Mr. G. T. Platt, 104 Uttoxeter Road.

Lowestoft, Mills Road, Mr. A. E. Beilby, London House.

Manchester, Peter Street, Rev. C. H. Wilkins, 3 Alma Terrace, Old Trafford, Manchester.

Melbourne, Derby Road, Rev. James F. Buss, New-Church House.

Middleton, Wood Street, Rev. William Westall, Polefield, Blackley, near Manchester.

Moseley, near Birmingham, Mr. G. W. Midgley, Valentine Road, King's Heath.

Newcastle-on-Tyne, Cambridge Street, Rev. J. R. Boyle, 24 Normanton Terrace.

Northampton, Overstone Road, Mr. T. F. Robinson, 44 Clare Street.

Nottingham, Bluecoat Street, Mr. J. D. Beilby, Rob Roy House, Forest Road.

Oldham, Rochdale Road, Mr. W. Winterbottom, 5 Chelmsford Street.

Oswaldtwistle, Warren Lane, Mr. T. Carter, 78 Barnes Street, Clayton-le-Moors.

Paisley, 12 George Street, Mr. James Murray, Langholm, Castlehead.

Preston, Avenham Road, Rev. John Martin, 19 Latham Street.

Radcliffe, Stand Lane, near Radcliffe, Rev. W. T. Stonestreet, Victoria Street.

Ramsbottom, Ramsbottom Lane, Rev. Samuel Pilkington, Oak Bank.

Rhodes, near Manchester, Manchester Old Road, Mr. R. Clarkson, 20 Clarkson Street.

Salford, Bolton Street, Rev. H. Cameron, Islington Square.
Salisbury, Antelope Square, Mr. A. Vincent, Fisherton Street.
Sheffield, 128 Hanover Street, Mr. W. Backhouse, 106 Hanover Street.
Snodland, High Street, Rev. J. J. Woodford, Larkfield, Maidstone.
Southport, Duke Street, Rev. J. Ashby, 113 Duke Street.
Stockport, Higher Hillgate, Mr. J. Wheeldon, Albert Terrace, Brinnington.
St. Helier, Jersey, Victoria Street, Mr. W. H. Buss, Clair Vale Road.
Wigan, Warrington Lane, Mr. John Johnson, 70 Dicconson Street.
Wincanton, Templars' Hall, Mr. C. Pocock, Wincanton.
Worsley, Old Lane, Mr. G. H. Lock, Worsley Road, Swinton, near Manchester.
York, Templars' Hall, Mr. William Jubb, 8 and 9 Micklegate.

LIST OF PLACES ON THE CONTINENT OF EUROPE.

AUSTRIA.

Vienna, Valentin Wiener, Herklotzgasse, No. 26. Chairman New-Church Society.

DENMARK.

Aalborg, Jorgen Weedfald.
Copenhagen, Rev. W. Winslow, 3 Egegade, N.
Elsinore, Mr. J. Holst, Mary Hill.
Frederickshavn, Jutland, Mr. Alfred Hellemann.

FRANCE.

Bourg (Ain), Edmond Chevrier.
Lavour, Dept. du Tarn, Mons. S. A. Blanchet.
Paris, New-Church Library and Temple, 12 rue Thouin, prè le Panthéon, Charles Humann, Leader.
Paris, M. Berteaux, 12 rue du Chemin Vert, Bois Colombe (Seine).
Paris, Mme. de Chazal, 6 rue Neuve Fortin St. Honoré.
Paris, Dr. Bon, 24 rue du Pont Neuf.
Paris, Dr. Poirson, 18 rue des Grands Augustins.
Paris, Mme. Hann, 10 Quai Debilley.
Rambouillet, near Paris, Rev. M. Bellais.
St. Amand, ———
Troyes (Aube), Mme. Keller, Faubourg St. Jacques, 75.
Versailles, M. Le Comte de la Taille.

GERMANY.

Aeschach, near Lindau, Bavaria, Professor William Pfirsch.
Berlin, Albert Artopé, 73 Dieffenbach Strasse.
Flensburg, Schleswig, H. N. Thielsen.
Frankfort-on-the-Main, 5 Taunus Strasse, J. G. Mittnacht (President German New-Church Society). Depot for Publication of New-Church Writings.
Goerlitz, Silesia, Julius Winderlich.

Monethen, East Prussia, Mr. Froutzek.
Reutlingen, Gustav Werner, Dr. Otto Hahn.
Schoenberg, A. Schmidt, Potsdam, Str. Koenigl, botan Garten.
Stuttgart, Emil Ammann, Villa Sonneck, Koppenthal, No. 8.

HUNGARY.

Budapest, Dr. Georg v. Daniely, Lawyer, II. Donatigass, 4.

ITALY.

Asti, Cav. C. Pugno, Capitano in retiro, 22 Via Roero.
Bari, Sig. D. D'Ambrosio, 105 Strada Caffarelli, President Italian New-Church Association.
Florence, Prof. Loreto Scocia, 18 Via Pier Capponi.
Florence, Rev. A. E. Ford, 6 Piazza Bellaria.
Florence, G. Lorens, Esq., 24 Piazza dell' Independenza.
Mineo, Decano M. Tamburino.
Partinico, (Sicily), Sig. N. Poma Cangemi, City Librarian.
Rome, Arthur Strutt, Esq., Via della Croce.
Torre Annunziata, Sig. G. Gnocchi, Customs Officer.

NORWAY.

Christiania, P. O. Boyesen.
Lillehammer, Capt. C. Boyesen.

SWEDEN.

Christianstad, Carl Schneider.
Fahlun, S. Olsen.
Floda, C. Rooswall.
Foglavik, F. Schade.
Gottenburg, Rev. C. J. N. Manby.
Karlskrona, Dr. H. Carlson.
Linkoping, Magister Sundblad.
Oscarshamn, K. Nordenskjold.
Sala, Mrs. Aaberg.
Stockholm, Rev. A. T. Boyesen, 46 Götgatan, 4 de uppg.
Stockholm, Otto Murray.
Tärna, C. Anderson.
Uddevalla, Frederick Cöster.
Upsala, G. Gyllensvard.

SWITZERLAND.

Basel, Dr. Bruckner, Leonhard Str., 43.
Berne, M. Pochon, Mattenhof, No. 12.
Herisau, near St. Gallen, Jacob Eggman.
St. Gallen, Lady von Struve.
Wadenschwyl, near Zurich, { Mrs. Bauman, drug store. / Mrs. Pestalozzi.
Zurich, Oberstrass, Rev. F. Goerwitz.

AUSTRALIA.

Melbourne, Victoria, Rev. J. J. Thornton, Wardley House, Clifton Hill.
Adelaide, So. Australia, Rev. E. G. Day, Luton Cottage, Brown Street.
Sydney, New South Wales, Dr. H. W. Jackson, Homebush, near Sydney.
West Maitland, N. S. W., Mr. A. B. Walker, Elgin Street.
Newcastle, N. S. W. Mr. Charles McIntyre, Cook's Hill.
Moama, N. S. W., Mr. Gordon, Inspector of Customs.
Geelong, Victoria, Mr. Henry Speed, Solicitor, Market Square.
George Bay, Tasmania, Mr. Frederick Bowen, St. Helens.
Brisbane, Queensland, Wickham Terrace, Rev. W. A. Bates.
Auckland, New Zealand, Mr. James Batty, Brodrick Cottage, Ponsonby Road.
Canterbury, New Zealand, Mr. James Anderson, Peterborough Street.
Dunedin, New Zealand, Mr. A. Macdonald, care of Messrs. Butterworth Bros., Dunedin.

MAURITIUS.

Port Louis, Mr. N. Lesage.

SOUTH AFRICA.

Craddock, Cape of Good Hope, Mrs. J. Green.
Fort Beaufort, Cape of Good Hope, Mr. Thomas Pearse, Advocate Office.
Wellington, Cape of Good Hope, Mr. Manson, Market Square.
Cape Town, Mr. E. R. Ford, 38 Chapel Street.
Durban, Natal, Mr. Harold Attersoll, Berea, Secretary.
Graaf Reinet, William H. Raboul.

WEST INDIES.

Trinidad, Mr. Joseph St. Aigue, Port of Spain, Secretary.
Havana, Cuba, Mr. Robert Lawton.
Bassin, Santa Cruz, Mr. Ryan.
Montserrat, Mr. Thomas Burke.
Lucca, Jamaica, Mr. R. E. Chambers.

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